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ABSTRACT

These instructional materials for upper elementary and secondary school students provide information about Greek Americans, and focus upon the accomplishments, problems, and life styles of this group. Each of the eighteen topics addressed are organized into units which include a section for teachers and one for students. The teachers' section covers goal, objectives, hypotheses the students may develop when learning, background information, guidelines for teaching procedures, a list of needed materials and equipment, and copies of materials for students. The students' section is called "Springboards" and includes materials designed to help the learners generate ideas about Greek Americans. (Author/MK)

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A PROJECT IN MULTICULTURAL LEARNING:

GREEK-AMERICAN CONTRIBUTIONS TO AMERICAN SOCIETY

Byron G. Massialas, Director

The Florida State University
Tallahassee, Florida
1975

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INTRODUCTION

The materials included in this volume have been produced in order to meet existing gaps in the field of ethnic studies. Recent reviews of the American educational scene continue to point out the cavalier fashion with which various ethnic groups are treated in the formal curriculum. Prior to the 1970's, there were blatant omissions in dealing with Afro-Americans, Mexican-Americans, native-Americans and other ethnic groups, particularly those from Eastern and Southern Europe. While the literature of the 1970's concerning the first three groups mentioned above increased, literature on other ethnic groups remained scarce. When these ethnic groups are mentioned in texts and other printed materials for schools, the references are superficial and are presented unsystematically. The findings of a panel of fourteen educators and social scientists reported in 1967 regarding the quality of textbooks for elementary and secondary schools, still holds. The panel established that textbooks are generally characterized by "ethnocentrism, middle-class bias, Anglo-Saxon and white racial emphasis. . . Protestant Christianity. . ."[1] Thus, children and youth are not given the opportunity in school to review the contributions of different ethnic groups to American history and culture and to examine reflectively the problems which such groups faced as they began to establish their identity and fulfill their needs.

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[1] For the full report, see C. B. Cox and B. G. Massialas, eds., Social Studies in the United States: A Critical Appraisal, New York: Harcourt Brace Jovanovich, Inc., 1967.

Greek-Americans have made substantial contributions to the American culture--in the arts, in the sciences, in music, in politics--yet like many of the groups mentioned before, they have remained outside the formal curriculum of the public schools. While the general contributions of ancient Greece are dealt with, primarily in world history textbooks, virtually nothing is mentioned in social studies texts about the Greek migrations before and after World War I, the problems immigrants faced, or their modes of responding to the challenge of their environment through fraternal organizations, religious and youth clubs, and neighborhood groups. Greek immigrants settled primarily in large cities--New York, Chicago, Detroit, Cleveland, Boston--so that their problems and cultural contributions are associated with those of urban areas. However, small settlements in such communities as Tarpon Springs and Apalachicola, Florida, initially established as sponge diving and fishing villages, respectively, also present a fertile area of research and study, and contribute to a better understanding of American cultural pluralism.

Given the unsystematic treatment of the topic, as well as the dearth of readily available resources for use in schools, the need for a program focusing on Greek-Americans as they interact with other ethnic groups in the context of American society becomes apparent. It is to this particular need that the project sought to address itself. In this regard, the project made a modest beginning.

The materials included in this volume are organized as units built around a topic. Generally, the units are self-contained and can be infused into appropriate areas in the curriculum, including world and U. S. history, humanities, music, and ethnic studies. Teachers should use their own judgment in deciding when and where the units may be infused into their own programs.

In developing these materials, our primary goal was to provide information about Greek-Americans for children and youth which would enable them to make their own interpretations concerning the accomplishments, problems and life styles of this ethnic group in making the transition from the old world to the new. In meeting this primary goal, we have relied on the following principles: (1) that the description of Greek-Americans be based on reliable evidence and that the interpretation of their contributions be objective; (2) that an inquiry approach of learning and instruction be utilized so that students reading and participating in activities about Greek-Americans can be motivated to pursue the subject beyond the information given; (3) that a multi-disciplinary approach be used so that students and educators realize that the study of ethnicity is not a new subject to be added to the curriculum, but is a significant topic to be treated from the perspective of different subjects and disciplines; (4) that a comparative approach be used in the sense that questions raised about the Greek-Americans, and generalized findings about them, can be applied to the study of other ethnic groups to which the students may belong or know about; (5) that the individuals studying ethnic contributions need to personalize the ideas to the extent that they can relate the springboards to their own personal experiences and find meaning in and relevance to the described events and activities.

In organizing the units, we have followed a set format based on our notions of inquiry teaching and learning.[2] Each unit includes two sections--one for the teacher and one for the student. The teacher section includes the following components:

1. Goal - This is a general statement which summarizes the aim and purpose of the unit;
2. Objectives - These are the specific things which students should gain from exposure to the unit, and are stated in "semi-behavioral" terms;
3. Hypotheses - These are examples of possible hypotheses which the teacher may expect the student to reach after using the unit. However, these are only suggestions and may be replaced or modified by the student;
4. Background Information - This provides the teacher with additional data upon which the unit is based. The material may include necessary terms and definitions, bibliographic sources, and other elaborations so that the teacher who may not be completely familiar with the topic can feel confident in teaching the unit;
5. Procedures - This component provides suggested guidelines which the teacher may follow in order to complete the unit;

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[2] For further information on inquiry, see Byron G. Massialas and Jack Zevin, Creative Encounters in the Classroom, New York: John Wiley and Sons, Inc., 1967, and Byron G. Massialas, Nancy Sprague, and Joseph Hurst, Social Issues Through Inquiry, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975.

6. Materials and Equipment - This part alerts teachers to specific student materials or audio-visual equipment (i.e., cassette player, slide projector) which will be needed for the unit;

7. Student Materials - A copy of all student materials are provided for the teacher.

The student section includes the following components:

1. Springboards - These include materials such as specific articles, case studies, recorded music, slides, and videotapes which the students will examine during the lesson. Each springboard is designed to have students generate their own ideas about Greek-Americans in comparison to other ethnic groups. Our springboards provide a beginning, not an end, to the study of ethnicity in America.

The work on this project has been extremely gratifying for all concerned. The ethnic groups involved, the contributors of ideas and materials, the teachers and students participating in the field-testing, and the curriculum writers have all shown that there is vitality and excitement in this field. The ethnic roots which people have are to be thought of as a rich national heritage to be preserved, not something to be destroyed or homogenized. It is in this spirit that these materials are offered for American students to use as a powerful means for exploring cultural diversity in all of its aspects.

--Byron G. Massialas
Project Director

December 31, 1975

FLORIDA STATE UNIVERSITY
Tallahassee, Florida

A PROJECT IN MULTICULTURAL LEARNING:

GREEK-AMERICAN CONTRIBUTIONS TO AMERICAN SOCIETY

Professor Byron G. Massialas, Project Director

1. Patterns of European Migration to the United States 1

Examines the reasons for immigration to the United States. Covers the advantages and disadvantages of a new life in the United States. Identifies immigrant groups' origin and their ethnic composition in the U.S. population.

2. Migration from Greece 11

Discusses the reasons for Greek immigration to the United States. Examines the dowry system and economic conditions of the Greek countryside.

3. Greeks Go to the United States 25

Examines the particular reasons which led to extensive migration from Greece. Deals with refugees from Asia Minor and problems which arose from a reliance on currant crops.

4. Initial Greek Contact in the United States 39

Looks at the examination procedures encountered at Ellis Island and how this contact affected Greek immigrants.

5A. New Immigrants in the City 47

Examines and discusses the advantages and disadvantages of immigrant concentrations in large cities. Explores the reasons why these concentrations develop and what kind of institutions they provide.

5B. Residential Relocation of Immigrants 61

Examines the changes which take place in the residential sections of cities. Discusses the reasons for living in the city and explores the reasons concerning immigrant location in the center of the city.

6. Greek Employment 70

Examines the kinds of employment which Greek immigrants obtained upon arrival in the U.S. Discusses their qualifications and desires for such jobs.

7. Social Institutions--Social Club Activities 85

Examines social activities and organizations in general and identifies specific Greek social activities.

8. Ethnic Organizations 93

Examines the formation and characteristics of Greek-American organizations. Discusses the reasons for and functions of such organizations.

9. Social Institutions--The Coffeehouse 108

Specifically examines the coffeehouse and its functions in Greece and the United States.

10. Greek Musical Instruments 118

Examines and identifies musical instruments native to Greece. Compares Greek music with American music.

11. Greek Folk Songs 131

Examines regional Greek folk songs. Identifies the development and some historical information of these songs.

12. Greek Dances 142

Examines characteristics and diagrams of Greek folk dances. Discusses the historical and cultural backgrounds of several specific dances.

13. Greek-American Newspapers 158

Describes similarities and differences in American and Greek-American newspapers. Examines the kinds of news and advertisements in Greek-American newspapers.

14. Greek-American Participation in U.S. Politics 179

Describes attitudes and participation of Greek immigrants in U.S. politics. Examines immigrants' political trust and political efficacy.

15. Ethnic Pressure Groups in the Political System 187

Examines and defines ethnic pressure groups. Identifies the objectives of pressure groups and the means of achieving those objectives. Also illustrates the political accomplishments of Greek-American pressure groups by using a specific case study.

16. Political Leaders 208

Examines some of the aspects of a political career. Discusses ethnic background, socio-economic background, personality and education relative to the success or failure of a political career.

GOAL:

To examine the forces that influenced sizable population groups from Europe to leave their homeland and migrate to the U. S. since the beginning of the 19th century.

OBJECTIVES:

1. Students will be able to identify the main reasons (i.e., economic, political and social) for immigration to the U. S.
2. Students will be able to list and describe the advantages and disadvantages of life in the U. S. in comparison to life in Europe during the 19th century.
3. Students will be able to identify the main immigrant groups by country of origin and the ethnic composition of the U. S. population.

HYPOTHESES:

1. If a group of people are faced with a large-scale economic disaster or political or social persecution, then they are likely to move elsewhere in search of safety, political and religious freedom, and economic independence.
2. Once the decision to migrate is made, people are likely to choose the country which offers the best economic opportunities.
3. If people are forced to leave their homeland, then they are likely to go to a place where they know, through relatives or friends, that they may find better living conditions.
4. The country which provides the best economic opportunities and social conditions for new life is likely to attract the majority of those willing to migrate.

BACKGROUND INFORMATION:

During the early 19th century, many European countries were under reactionary regimes which came into power after the defeat of Napoleon (at Waterloo) and the subsequent erosion of the liberalizing and reforming ideas released by the French Revolution in 1789.

Reactionary measures and suppression were practiced by almost all European regimes, forcing rebelling groups or individuals to emigrate. During this period, one of the few countries where freedom and liberty prevailed was the United States of America. The U. S. was the country where most Europeans turned in order to escape from persecution in their own country. The largest number of political refugees during the 19th century came from Germany, where many intellectuals protesting the practices of the government were quickly repressed by German forces. These protests culminated in two attempts to overthrow the government in 1830 and 1848. These efforts were unsuccessful and drove men of education, substance, and social standing to emigrate to the U. S. In addition to political persecution, social persecution on the basis of either race or religion was one of the main factors for the formulation of a migration flow from Europe to the U. S. (e.g., immigration of Jews from Czarist Russia).

However, relatively poor economic conditions prevalent in most European countries was the main force that drove the great majority of immigrants to the U. S. Ireland is a prime example of migration based on economic reasons. The feudal structure of its economy, as in many other European countries, could not cope with adverse economic conditions. Therefore, when the calamity of the potato crop failure struck in 1846, most of the peasants had nothing to rely upon. Those who survived were sent to the U. S. at the cost of $15 per person, which was paid by the Irish government in an attempt to eliminate excess population. Economic reasons were the most significant in the sense that they were frequently the main forces behind political and social persecution.

In summary, the following table gives the main reasons for migration in some of the European countries during the last century. This table may be used in the classroom to initiate a more general discussion on the various reasons for immigration. It may also be mentioned in class that "there were probably as many reasons for coming to America as there were people who came."[1]

COUNTRY	MAIN CAUSE OF MIGRATION
Ireland	Famine
Germany	Political Persecution
Russia	Racial Persecution
Italy	Poverty
Austria-Hungary	Religious Persecution

Immigrants were originally welcomed to the U. S. because they were needed as laborers and as new settlers of the West. The English and Scottish arrived first, then the Irish, followed by Scandinavians and Germans.

The flow of immigration was relatively small until the 1870's. After this period the number of immigrants increased, reaching an all-time high around the turn of the century.

The composition of immigrant stock changed after 1880, when increasing numbers of Russians and Italians began to arrive. After 1900, the Italians were the most populous group of immigrants.

The English and the Irish settled in the cities and the Northeast. The Germans and Scandinavians were the main force behind the agricultural settlement of the West. Later, the Italians became one of the main sources of labor in America's large cities.

The poem, "The New Collosus," written on the pedestal of the Statue of Liberty, compares the Statue of Liberty with the Colossus of Rhodes. The huge statue of the Colossus of Rhodes, dominating the harbor entrance of the ancient town of Rhodes, was dedicated to the sun god, Helios, and symbolized the great power of ancient Rhodes as a commercial center.

SOURCE:

1. Kennedy, John F., A Nation of Immigrants, New York: Anti-Defamation League of B'nai B'rith, 1959, pp. 17-18.
2. *Ibid.*, p. 8.
3. *Ibid.*, pp. 11-12.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.

PROCEDURES:

1. The students should be given five minutes to read Springboard #1, and discussion should follow on the basis of the relevant questions. The background information should assist the teacher in answering questions. The students should begin formulating their hypotheses at this stage.

2. The students should be given another five minutes to read and work on Springboard #2. The discussion, based on the questions related to this springboard, should help the students identify the main ethnic groups which came to the U. S. On the basis of this discussion, they should be able to substantiate their hypotheses.

3. The students should be asked to speculate on the size of immigration during the 19th century and the beginning of the 20th century. They should compare the size of the migration with the size of the overall population of the U. S. during the same period. For example, between 1820 and 1920, over 33 million people entered the U. S. as compared to an overall population of 521 million in the same period.

4. Finally, the poem by Emma Lazarus in Springboard #3 should be read by the students. They should be expected to connect the meaning of the poem with the large immigration waves that come from the poor and suppressed European countries to the U. S.

UNIT 1 - SM
Springboard #1

Read the following article about an Irish family and their reasons for going to America:

" In 1844, Patrick Donnely, his wife, and three children, lived on a farm in Ireland. Donnely did not own the farm but worked it for a landlord. In return for this work, he kept a portion of the crop and gave the rest to the landlord.

The 1840's were not good years in Ireland. Land that had been farmed for centuries was worn out, taxes were high, money was short, and Donnely found it difficult to meet the increasingly heavy demands of his landlord.

The Donnely family lived in a one-room hut made damp by the weather and smoky by the fire which burned for heat and cooking. The most important part of their diet was potatoes grown on the farm. There was a little milk, occasionally a piece of fish, and meat was the rarest of luxuries.

This was what the Donnelys had known all of their lives and they might never have questioned this existence had it not been for the calamity that struck in 1846--the potato crop was destroyed by rot. Half a million people died in Ireland that year of starvation and diseases resulting from malnutrition. For the Donnelys, failure to produce a crop that year meant eviction by their landlord.

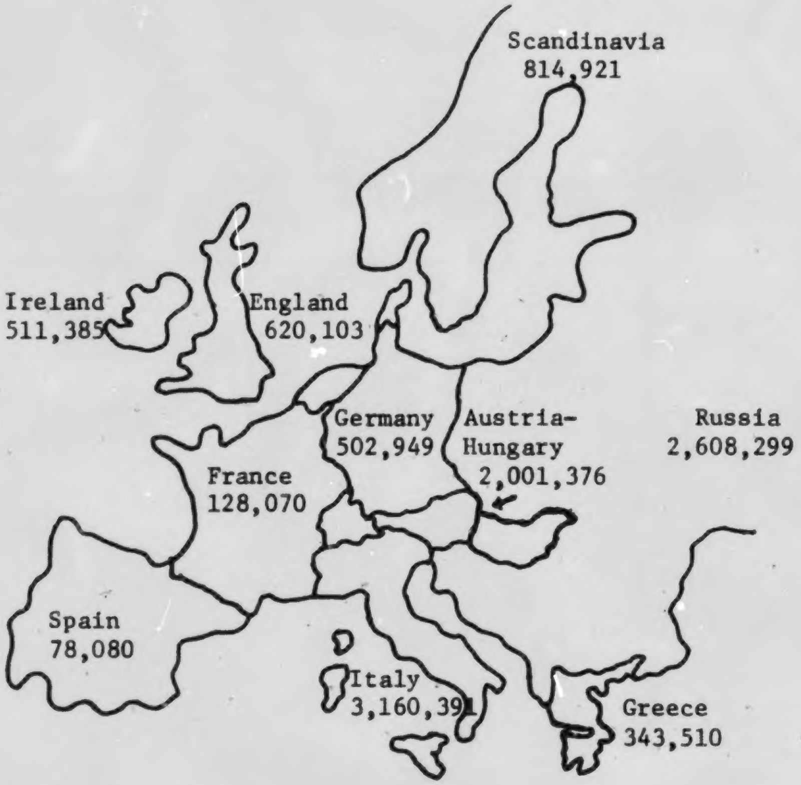
There was no longer a life for the Donnelys in Ireland, and there were many more in the same condition. Therefore, when the government, in an attempt to get rid of excess population, offered to pay the Donnelys' passage to America, they accepted. The cost was $15. As hundreds of thousands of their compatriots did, the Donnelys sailed for America and eventually they reached their destination--New York."

QUESTIONS:

1. What is the story about?
2. Why do you think the Donnelys left their homeland?
3. Why do you think they did not wait for another year?
4. Do you think that the problems the Donnelys faced were similar or different from the problems other countries in Europe faced during the 19th century?
5. How would you summarize the main factors underlying migration?

Beginning with the largest group, make a chart and rank the various nationalities shown below according to the size of their emigration to the U.S. Use the following map to identify the countries and the number of immigrants from those countries.

Immigrants to the U.S. from Europe, 1900-1920


Scandinavia
814,921
Ireland
511,385
England
620,103
Germany
502,949
Austria-Hungary
2,001,376
Russia
2,608,299
France
128,070
Spain
78,080
Italy
3,160,391
Greece
343,510

Adapted From:

Carpenter, Niles, Immigrants and Their Children - 1929, U.S. Bureau of Census, Monograph No.7, Washington, D.C., 127, pp. 324-325.

QUESTIONS:

1. From which part of Europe did most of the immigrants come between 1900-1920?

2. Based on what you know about earlier immigration, why do you think immigrants were so numerous from these areas?

3. Do you think these numbers increased or decreased in the next ten to twenty years? Why do you think so?

UNIT 1 - SM
Springboard #3

Read the following poem after you have read the four questions below. Think about what the poem may be trying to say.

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightening, and her name
Mother of Exiles. From her beacon-hand
Glows worldwide welcome; her mild eyes command
The air-bridged harbor that twin cities frame
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

Emma Lazarus, "The New Colossus," 1883.

QUESTIONS:

1. What is the poem about?
2. To what people does the poet refer?
3. What is the significance of the poem?
4. Why do you think part of the poem was written on the pedestal of the Statue of Liberty?

GOAL:

To examine the conditions under which Greeks emigrated to the U. S.

OBJECTIVES:

1. Students will be able to describe the economic conditions prevalent in the Greek countryside in the early 20th century.
2. Students will describe how close contact with immigrant friends or relatives influenced the Greek peasant living in a small village to migrate.
3. Students will be able to identify the effects of the dowry system on the life of the Greek village.

HYPOTHESES:

1. If the employment opportunities in one place do not increase as much as the population, then the surplus population of that place may eventually emigrate in search of employment.
2. If immigrants keep close and continuous contact with their friends or relatives back home, then their friends or relatives may eventually follow the immigrants.
3. If a group of people are convinced that their own living conditions are not good and that they can easily obtain better living conditions in another place, then these people may leave their homeland without having a real need to migrate.

BACKGROUND INFORMATION:

Traditionally, the majority of the Greek population has been employed in agriculture and fishing. This large segment of the populace constitutes the most under-privileged class of the society. It is no wonder, therefore, that the Greek village has always been the main source of migration.

Some of the main problems faced by the Greek villagers and how these problems eventually led to the decision to emigrate are discussed below.

The most important of these problems is the low productivity of land due to lack of modern or adequate methods of cultivation and fertilization, as well as the generally poor soil.

Until recently, very little had been done to improve these adverse conditions. With lack of support by the central government, the Greek peasants found themselves left behind in terms of economic growth and they gradually grew disappointed, distrusting, and dissident.

Greek families have traditionally been large--they formed what is known as the "extended family." These included all three generations--grandparents, parents, and their children--reflecting an inability to satisfy the growing housing needs of the increasing population. These overcrowded conditions were readily accepted as long as the children were young and the grandparents were able to help with the domestic and farm work. However, when the children reached working age and were too numerous and burdensome to be taken care of by their parents, they had to seek employment elsewhere, most often in a nearby town or capital village. Frequently, they moved to a nearby village after marrying a resident of that village.

The result of the above process was the slow but constant increase in size of most of the Greek provisional capitals throughout the country, especially the disanalogous growth of Athens to its present immense dimensions (nearly 2.5 million today).

The origin of Greek emigration to foreign countries, and especially to the U. S., is to be found in the structure of the Greek economy and in part in the adventurous character of Greeks.

Fairchild said that, "Greece has always been a splendid place to go away from to make a fortune," and, "emigration from Greece is not a new thing." Greeks have traditionally immigrated to the surrounding countries and to the various European capitals.[1]

During the last decades of the 19th century, the advance in communication facilities, especially the establishment of overseas trips by boat on a regular basis, made long-distance traveling available to more people.

The adventure-seeking Greek character pushed the first Greek immigrants to the new land. The ability to communicate frequently by mail resulted in the emigration of friends and relatives to this new land, who otherwise would have emigrated to nearby Greek villages and towns or to Athens in search of employment. Some of them immigrated to the U. S. because they wanted to experience life in the U. S. (about which they heard so much) without having a real need to emigrate.

Greek customs and traditions are family-oriented. The idea of migration was acceptable only because of the possibility of constant communication between the emigrants and their families, who depended upon their help and support to continue age-old Greek traditions, such as the dowry system.

It is indicative of the strong family ties and the powerful Greek traditions that the first immigrants to the U. S. went with the objective of working a few years and then "returning back home," where the individuals felt they belonged. The distance, however, between the U. S. and Greece is too large, and the changes the first immigrants underwent were too great to permit an easy decision to return and settle "back home" again. A number of immigrants, after a few years of staying in the U. S., returned to Greece only to find it hard to adapt to an environment which seemed too different and strange.

Another area of concern is the attitude of the Greek governments with regard to the various economic and political problems which Greece had encountered since the end of the 19th century.

Greek governments, since 1821, faced a number of difficult and pressing problems. One of these was the adverse economic conditions throughout the country. The policies the governments initiated to meet these conditions were not well coordinated. Occasionally, physical or political disasters drove Greek peasants to despair. One such disaster is the so-called "disaster in Asia Minor," which, in 1922, drove millions of Greeks residing in Asia Minor under Turkish rule out of their homeland.

The lack of stability in the political field led the country to a number of political adventures both within the country (conflicts between king and parliament, occasional coup d'etats) and with its neighbors (wars with Turkey and Bulgaria). Greek peasants had to worry about who was going to be their next governor, and they always had to be ready for possible war with one of Greece's neighbors.

The gap in education between the elite and the people, and the reported lack of interest on the part of politicians for the real benefit of the country, resulted in a mutual distrust between leaders and the Greek people.

The lack of personal security and the threat of recruitment into the army (often for a questionable cause), added to the pressing economic conditions and made emigration the best possible solution for a large segment of the Greek society--the Greek peasant.

SOURCE:

1. Fairchild, H. P., Greek Immigration to the United States, Yale University Press, 1911, p. 9.
2. Vlachos, Evangelos C., The Assimilation of Greeks in the U. S., EK.K.E., Athens, 1968.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.
4. Class copies of Springboard #4.

PROCEDURES:

1. The teacher should distribute Springboard #1 and ask the students for their reaction. The teacher should write on the board some of the solutions proposed by students for the problems faced by the peasants.
2. Springboard #2 should be distributed and the questions referring to it should be asked. Again, some of the answers should be sampled and the connection between the scarcity of employment and the dowry system should be established.
3. Springboard #3 should be distributed and students should begin formulating hypotheses to explain the eagerness of Greeks to go to the U. S.
4. Finally, Springboard #4 should be distributed to the students, and their responses to the questions should be incorporated in the original hypotheses explaining the initial emigration of Europeans.

Read the description below of a Greek family and answer the questions which follow:

In the little village of Tsipiana, tucked away among the rocky hills of central Greece, there was living a short time ago a fine young lad with a handsome oval face, wavy hair, and a well-knit, sturdy frame. His name was Constantinos Panagopoulos, but the villagers called him Costa, and for convenience sake we will follow their example. Costa was the youngest child of a family of five--three boys and two girls. His father he had never known, as he had been one of those who lost their lives in the ill-advised Turkish War of 1897, when Costa was little more than a year old. The loss of the chief bread-winner was a hard blow for the family, whose circumstances had never been easy, but they all rose to the occasion and took up the new burdens that presented themselves. Fortunately, they owned a small plot of land just outside the village. Part of this was laid out in vineyard and the rest was given to the cultivation of wheat. The remaining property of the family consisted of a donkey and a few sheep. The little stone cottage in the village, too, belonged to them. This put them in independent circumstances, and they were about as well off as the average of their fellow villagers. After the father's death, the remaining members of the family divided the labor of cultivating their little piece of ground among them. As soon as Costa was able to walk, he used to go out with one of his brothers or sisters and help watch the little flock of sheep as they browsed on the hillside.

SOURCE:

Fairchild, H. P., Greek Immigration to the United States, Yale University Press, 1911, p. 90.

QUESTIONS:

1. What does this story tell you?

2. How would you describe the conditions of Costa's family?

3. In your opinion, were these people content with what they had? Why or why not?

4. If they owned "a small plot of land," how do you think they could survive when all five of them would be older and each with a family of his/her own?

Try to imagine yourself in Costa's position.

The following article gives a description of an old Greek tradition.

THE DOWRY SYSTEM

According to Greek tradition, one of a man's most important obligations was to ensure his childrens' future happiness by arranging for their successful marriage. The marriage of the daughter required special care, since a woman, as it was widely accepted, was dependent on her husband. Consequently, one way to ensure a happy and prosperous life for one's own daughter was to provide her with a sizable dowry, which her husband would administer for their mutual prosperity. If the father in a family was deceased, then the responsibilities in such matters were assumed by other male members of the family.

"No young man ever thinks of marrying a girl who is not provided with a satisfactory dowry, and the marriage contract amounts practically to the purchase of the bridegroom. The principle incentive for work for the men of the country is to secure enough money to make good matches for their daughters and sisters. In this respect, the young men show a really admirable devotion to their sisters. It is quite an exceptional thing for a Greek to think of entering the wedded state himself until all his sisters are married."

SOURCE:

Fairchild, Henry Pratt, Greek Immigration to the United States, Yale University Press, 1911, pp. 39-40.

QUESTIONS:

1. What do these paragraphs describe?

2. Do you think that the dowry system helped young people to start a new life? How and why?

3. Do you think that the dowry system was beneficial for the community? Explain your answer.

4. Do you know of any similar institutions? Name them.

5. Do you approve of such a system? Why or why not?

6. Do you think there are enough reasons to justify its existence today? Why or why not?

UNIT 2 - SM
Springboard #3

The material below shows Costa in a new situation in America. Read the article and answer the questions which follow.

"Well-dressed men with flashing diamonds and gold watches, and a fascinating air of prosperity and worldliness frequently drove over from Tripolis, and sat about the coffeehouses of the village telling strange tales of a glorious, far-away land called America, where money could almost be had for the asking, and where the buildings were half a mile high, and strange carriages without horses ran about the streets. More than this, there was work there for everybody and a man could get rich in five years. These men said they had been there and seen all these things, and so it seemed that it must be so. The villagers used to hang around these men in open-mouthed wonder and Costa's two brothers were often in the group. One day, one of the flashy strangers walked out to the field where the two boys were working and had a long conversation with them. He asked them why they did not leave this dull and poor little village where they had no hope of ever being better off than they were then, and go away to America where they could very soon make a fortune and provide a luxurious home for themselves and their families. He said he had a friend in Chicago who was running a large establishment and who needed several boys to do easy work for him, and he would use his influence to get the boys a position with the Chicago man. His conversation inspired the boys with a keen desire to get away to this wonderful land, and they said that if they had the money they would certainly go. But it really was no use thinking of it, for they scarcely could get money enough together to supply the needs of the family, to say nothing of taking trips across the ocean. But the wonderful man overcame every objection. He said that he would provide them tickets all the way to Chicago. Of course, he would take a mortgage on their property, just for the form's sake, but when they reached America they could earn enough in a very few months to pay that off and have some laid up for themselves.

The upshot of the matter was the boys were won over. They in turn persuaded their mother, and in the Spring of 1901, they started for America. Then began a period of still greater hardship for those who were left. The entire burden of cultivating the field fell on the mother and the two girls, while Costa had to spend all his days watching the sheep. After a couple of months, letters began to come from the boys. They were full of disappointment. The establishment was a small shoe-shining parlor where they had to work fifteen or sixteen hours a day, at wages so small that only by dint of the strictest economy and cruel self-denial could they save even the smallest sums weekly. Moreover, they learned that they had been grievously overcharged for their tickets, but the mortgage was in writing and the interest must be paid promptly, whatever befell.

But as the years went by, things began to look brighter. First, the boys wrote that they were getting better wages, and were able to begin to make payments on the principal of the mortgage. Then one day came a letter bringing with it enough money to pay off the entire balance of the heavy debt. What a day of rejoicing that was! From that time on things went prosperously. In a short time, the boys wrote that they had bought a little candy store and were going into business for themselves. For a while after this, the letters brought less money than before, but only for a while. Soon the sums of money which came regularly every month began to assume proportions that seemed fabulous. These were laid by, until the total was sufficient to pay for the erection of a fine new house, almost the best one in the village.

Thus, Costa grew up with his eyes turned toward America. His brothers were not the only ones who had gone to that wonderful land. Every year the number of villagers who left for the United States increased, until by the time Costa was about thirteen there were hardly any young men left in the village. With dowry provided by the boys in America, the elder daughter had been married. Her husband, too, had left very soon for America but he promised to send for her soon and she was waiting in patience. The younger daughter, though she too had a dowry, was still unmarried--there were so few men in the village.

At last, early in the year 1909, Costa received a letter from his elder brother. It contained several strange-looking slips of paper fastened together and read something like this:

Chicago, Ills., Dec. 28, 1908

Dear Costa:

The time we have been so long expecting has at last arrived. Our business has reached the point where we need another helper, and we want you to come over and help us. I enclose a complete ticket from Tripolis to Chicago, all paid for. All you have to do is to show it to the men as you go along. Have dear mother give you a written paper showing that you have her permission to come, as you are not yet sixteen. We will pay you the same wages as we would pay any other clerk. Take the greatest care of yourself, dear Costa, and come quickly. Kiss my beloved mother and sisters for me. I kiss you on the two eyes.

Your affectionate brother,"

SOURCE:

Fairchild, Henry Pratt, Greek Immigration to the United States, Yale University Press, 1911, pp. 62-64.

QUESTIONS:

1. What does this story describe?
2. Why do you think Costa's older brothers left in the first place?
3. Can you give some reasons for Costa's willingness to go to the U. S.?
4. Do you think he did the right thing? Why or why not?
5. What would you have done in his position?

As you read the following paragraphs, think about how the message here would affect a Greek peasant.

"Why remain to struggle for a piece of bread without any security for the future, without honor and independence? Why not open your eyes and see the good that awaits you; harden your heart and seek your fortune abroad, where so many of your countrymen already have made theirs?

Why linger? To protect your parents? Today or tomorrow, whether their children are here or abroad, they will close their eyes forever. It will be better for you to leave home and send a little money to provide for them in their advancing years.

Or, are you waiting to cultivate the barren lands with the ploughshare and dig in the fields? Have you seen how much progress you have made thus far?"

SOURCE:

Vlachos, Evangelos C., quoted in They Remember America, p. 3., Theodore Salutos. The Assimilation of Greeks in the U. S., E.K.K.E., Athens, 1968.

QUESTIONS:

1. What do you think is the purpose of this invitation?
2. How do you think it would affect a Greek peasant?
3. Put yourself in a Greek peasant's position and try to react to the above invitation. How would you respond to the person who wrote the letter?

GOAL:

To examine some of the particular circumstances which created extensive migration from Greece.

OBJECTIVES:

1. Students will state how the livelihood of peasants may be affected by total dependence on a single agricultural product.
2. Students will list the possible destinations of Greek refugees from Asia Minor in 1922 and give reasons why Greek refugees would move to those particular areas.
3. Students will discuss the effects of war, especially guerrilla war, upon the life of the Greek peasant.

HYPOTHESES:

1. If the livelihood of the majority of a population depends heavily on a single agricultural product, the welfare and prosperity of these people will depend exclusively on the quantity of that particular crop harvested and sold each year.
2. If a particular crop fails to grow or sell well for several years in a row, then the people depending exclusively on it are likely to abandon its cultivation, search for other employment, and possibly migrate.
3. When a large segment of the population of a country is uprooted, some of these people are likely to move to the richest and most prosperous country known to them.
4. When a war takes place in a country, the rural areas of the country are most affected and some of the peasant population is likely to seek security in the big towns of the country or possibly emigrate to another peaceful country.

BACKGROUND INFORMATION:

At the turn of the century, the principal agricultural products of Greece were vineyards, wheat, olives, figs, corn, tobacco, and a variety of garden vegetables. With some variation, these are the main agricultural products of Greece to this day. Among them, raising currants was the fundamental industry of the nation.

Greek currants originally sold well due to the currant crop failures in competing countries, mainly France. However, when France solved this crop disease problem and resumed producing currants, Greece could not compete and its crops remained unsold.

This condition prevailed for a number of years and created acute problems for the Greek government and the Greek people. The government was not in a position to solve the problem effectively, so the peasants found a solution in emigration. This emigration trend eventually became a massive exodus from the Greek villages. One of the main destinations was the U. S. Once an older brother, friend, or relative was established in the prosperous land, he would,step by step, take most of his able-bodied relatives with him.

This trend was somewhat eliminated by the Balkan Wars and World War I. In fact, some 30,000 to 40,000 Greek immigrants returned from the U. S. to fight for their fatherland during this period. However, immigration to the U. S. increased again with the end of the wars in Europe.

In the early 1920's, there were approximately 2,500,000 Greeks living on the coast of Asia Minor. Greece attempted to incorporate these people into the Greek state, and make this area Greek territory. Turkey resisted and the war between the two countries ended with a disastrous defeat of the Greek army. As a result, the millions of Greeks living in Asia Minor were eventually uprooted and transported to the Greek mainland. The main center of Hellenism in Asia Minor had been the town of Smyrna. A description of the Smyrna disaster was recorded by Henry Morgenthau, a contemporary who was the first chairman of the Refugee Settlement Commission (the international agency set up the the League of Nations to plan and supervise the staggering work of repatriating the million-odd destitute refugees from Asia Minor). It is used here to present the conditions under which this transformation took place and to give an idea of the magnitude of the problem. Two and a half million people were to be accommodated in a country which could hardly afford to provide for its own population (nearly 6,000,000 at that time). The settlement of the refugees created immense problems in Greece and a number of international organizations responded, offering help to alleviate the refugees' plight. Eventually, a number of these uprooted Greeks sought asylum in other countries, especially in the United States. Since then, the number of Greek immigrants to the U. S. was kept low through the immigration policy of the U. S., which discriminated against Southern Europeans, and through the world economic crisis of the 1920's.

The 1940's were, for Greece, years of political, economic, and social turmoil. During the four years of German occupation (1941-1944), a large number of men fled from Greece to join the Greek army in Egypt. An even larger number joined the various resistance groups inside occupied Greece. The political and social unrest following the liberation of the country culminated in a disastrous civil war (1947-1949). During the two years of this war, the Greek countryside suffered most. Looting and murder terrified the Greek peasants. The agricultural product was poor and was intended to feed only the family of the producer. Much of this product was stolen or destroyed by the fighting parties. Many of these peasants sought safety with a relative or friend in the large Greek towns. Most of the men were engaged in war, and the rural population consisted of women, children, and older men. Nikos Kazantzakis, one of the great modern Greek novelists, wrote a novel dealing with this period. The first pages of his novel provide an excellent description of the prevailing circumstances and the general feeling in a small village in one of the remotest and most neglected parts of Greece.

The events of this decade (1940's) had a profound effect on the Greek people. The economy was ruined, and the inflation was running high. The people were divided and polarized between left-wing Communist supporters and right-wing supporters of the established order. This was the climate under which Greece entered the reconstruction period, six years after the rest of the world. Again, Greece was left a few steps behind.

The advance in communication facilities brought Greek villagers in close contact with the city culture which eventually became greatly admired and highly desirable. These sentiments contributed to the continuation of the migration flows from village to town, and eventually from the village to those foreign countries which presented better employment opportunities (e.g., West Germany). In later years, this migration increased due to the generally worsening conditions for the agricultural segment of the population and because of the lack of educational opportunities due to the chronic inefficiency of the Greek educational system. Campbell and Sherrard noted that despite the immediacy of village affairs, men's imaginative aspirations were elsewhere and, especially in mountainous districts, ambition and success became equated with migration.

To quote David Holden: "The young have learned that life elsewhere can be more exciting and more prosperous, and in recent years they have been packing their cardboard suitcases in unprecedented numbers and taking to the road." And as Fairchild said, "The wonder is not that the Greeks are now emigrating to America in such numbers, but that they did not begin long ago."

SOURCE:

1. Campbell, John and Sherrard, Philip. Modern Greece, London, 1968.
2. Kazantzakis, Nikos. The Fratricides. New York: Simon and Schuster, 1964.
3. Morgenthau, Henry. An International Drama. London: Jarrolds.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.

PROCEDURES:

1. The class session will begin with an examination of the currant crop and how the failure to sell it, in part, created the Greek migration flows to the United States. Use Springboard #1.
2. The students should then read the description of the disaster in Smyrna in Springboard #2. They should discuss the possible destinations of these people, forcefully removed from their homeland.
3. The students will then use Springboard #3 to generate discussion and explain how the Greek Civil War reinforced migration.

*Description of Currants

Currants are small berries which are round and smooth with a tart flavor. The name "currant" is also given to a type of small seedless raisin, used in cookery and confectionery, that has been grown for centuries in Greece and is now also cultivated in California.

Currant plants are bushy, seldom exceeding six feet (two meters) in height. The stems lack spines and prickles, and the flowery fruits are born in clusters. The currant is closely related to gooseberries. The currant plant is fairly hardy, growing best in rich, well-drained soil with some moisture near the surface. Harvesting is done by hand.

There are different types of currants, and various uses include jams, jellies, wines, and pies.

The currant worm is a serious enemy of currant bushes and gooseberry plants. It is the young, or larva, of a European sawfly. Currant worms can be killed by spraying lead arsenate on the plants. Currant plants serve as a shelter for the fungus that causes the disease white pine blister rust, which is harmful to white pine trees. It is unlawful to grow currant plants in states which have large white pine forests.

The following article describes an event which caused some Greeks to emigrate from their country.

The phylloxera epidemic in French vineyards eliminated the production of French currants* to minimal proportions. Greece took advantage of the disaster in the French crops and increased its export of currants from 43,800 tons in 1861 to 100,700 tons in 1875. Eventually, Greek economy came to depend heavily on this agricultural product.

By 1892, France had recovered and started increasing its domestic currant product. During the same year, "France introduced a high tariff against Greek currants, the price of which on the London market fell overnight by 70 percent. The currant disaster (due to the low currant price and the unsold quantities of this product) had repercussions throughout the economy. . . . Thus, the 1890's saw a recession that helped to begin the migratory movement to the U. S., which between 1906 and 1914 attracted more than a quarter of a million migrants."

SOURCE:

Campbell, John, and Sherrard, Philip. Modern Greece. London, 1968, p. 97.

QUESTIONS:

1. What do these paragraphs tell you?
2. Why did Greece face economic disaster when the currant crop remained unsold?
3. What alternatives did the people in Greece have in order to eliminate the problems created by the currant situation?
4. Would you say that the currant problem was the main reason for migration of the Greeks during this time? Why?

These paragraphs describe another incident which led more inhabitants to leave Greece.

THE STORM BREAKS AT SMYRNA

"The Smyrna disaster of 1922 need only be briefly mentioned here. It was the cause of the great exodus of all the Greeks of Asia Minor, but it happened so recently that many of the details are still fresh in the public memory. Let me itemize a few of these details:

...The systematic burning of the Greek quarter of Smyrna by the Turkish troops under the very eye of Kemal;

...The systematic slaughter of Greek men, women, and children;

...The organized looting of houses and churches;

...The unchecked, wholesale raping of women and young girls;

...The segregation of all able-bodied Greek males from sixteen years of age to fifty, who were then driven inland where practically all perished of forced labor, their destruction being hastened by starvation and assassination; and,

...The deportation of the remaining women, children, and old men to Greece.

All these atrocities were clear evidence of the deliberate intention of the Turks to remove utterly all Greek population from Asia Minor, in pursuance of the program of the Turkish Nationalists under Kemal, by which Asia Minor was to be completely 'Turkeyfied'.

This plan to deport or exterminate the Greek population, thus made plain by the horrors of Smyrna, caused the immediate flight of thousands of Greek families from the other ports of Asia Minor. In many cases, they were pursued out of their houses by their Turkish neighbors, who seemed spontaneously to attack them, in imitation of the Smyrna example. These thousands likewise poured in upon the seaports of Greece proper, swelling the flood of destitute refugees that was overwhelming the ancestral land. Within a few weeks, seven hundred and fifty thousand people were dumped like cattle at the ports of Salonica and Athens, and upon the larger Greek islands of the Aegean Sea, such as Crete, Mytelene, Chios, and Euboea.

The condition of these people upon their arrival in Greece was pitiable beyond description. They had been herded upon every kind of craft that could float, crowded so densely on board that in many cases they had only room to stand on deck. There, they were exposed alternately to the blistering sun and cold rain of variable September and October. In one case, which I myself beheld, seven thousand people were packed into a vessel that would have been crowded with a load of two thousand. In this and many other cases, there was neither food to eat nor water to drink, and in numerous instances, the ships were buffeted about for several days at sea before their wretched human cargoes could be brought to land. Typhoid and smallpox swept through the ships. Lice infested everyone. Babies were born on board. Men and women went insane. Some leaped overboard to end their miseries in the sea. Those who survived were landed without shelter upon the open beach, loaded with filth, racked by fever, without blankets or even warm clothing, without food and without money. Besides these horrors, the refugees endured every form of sorrow--the loss of husbands by wives, loss of wives by husbands, loss of children through death or straying, all manner of illnesses.

If ever the Four Horsemen of the Apocalypse rode down upon a nation it was when this appalling host appeared upon the shores of Greece, that was trampled by the flying hoofs of their chargers and scourged by the spectral riders of War, Famine, Pestilence, and Death. But the little Greek nation, of only five million souls, met their brothers in distress with unshaken courage and with open arms. Every home in Greece threw wide its doors and took in some of the refugees. In Athens, more than five thousand rooms in private houses were opened to them. Public schools were turned into hospitals, town halls were used as barracks, even the beautiful National Opera House in Athens was filled with refugees, each of its velvet-lined boxes becoming the home of a whole family, while scores more slept upon the floor of the auditorium and on the stairways.

Relief work was organized on every side. In Athens, the famous Old Palace on Constitution Square was turned into a headquarters where bread was distributed daily to thousands of refugees, where lists of names were posted for the purposes of reuniting families that had been separated in the chaos at Smyrna, and where the general direction of all relief measures was centered.

The streets of Athens were transformed by the surging multitude that now invaded them. The city had been almost somnolent before this irruption. It had been living the staid life of an orderly small capital, where business had grown into established channels and where life had settled into an easy and familiar routine. Overnight all this changed. Now the streets were thronged with new faces. Strange dialects of Greek assailed the ear.

The eye was caught by outlandish peasant costumes from interior Asia Minor. Sidewalks were crowded. Avenues that had been pleasantly ample were now filled with peddlers' carts of refugees who were trying to make a living by selling a few strings of beads or bits of finery. Cobblers set up their stools and trays along the most fashionable thoroughfares. The great rock of the Acropolis, that rises with almost sheer sides in the very heart of Athens, looked down upon as strange a sight as it had seen since the days when Phidias was adorning the Parthenon at its summit. At its base sprang up a new Angora, a new marketplace packed with tiny shops displaying all the varieties of small merchandise that refugees could scrape together for sale."

SOURCE:

Morgenthau, Henry. An International Drama. Jarrolds, London, pp. 51-53, (no copyright date).

QUESTIONS:

1. What is the story about?
2. What did these people take with them when they left?
3. Where did most of these people go? Why?
4. Do you think that these people would stay in Greece forever or would they try to go to another country, like the U. S., if they had the chance? Why?
5. What do you suppose was needed by a family from Greece to travel to the U. S.? Do you think the Greek refugees could afford a trip to the U. S.?

UNIT 3 - SM
Springboard #3

The Greek village described below expresses the feelings of many Greeks during this time:

"The sun had set in Castello. It had flooded the rooftops and now overflowed, spilling onto the dipping, narrow back streets, pitilessly uncovering the harsh ugliness of the village. Stark and ahsen, the houses were barren, stone piled on stone, their doors so low one had to stoop to enter--and within was darkness. The courtyard smelled of horse manure, goat droppings, and the heavy stench of man. Not a single house had a tree in its courtyard, or a songbird in a cage, or a flowerpot in the window, with perhaps a root of basil or a red carnation; everywhere, only stone upon stone. And the souls who lived within these stones were hard and inhospitable. Mountains, houses, people--they were all granite.

Rarely, even in the good years, was the sound of laughter heard in this village; it seemed indecent, an act against nature; the old men would turn and wrinkle their brows, and immediately the laughter would cease. And when the great feasts came--Christmas, Pentecost, Easter--and the people ate a bit more, drank a bit more, and stretched their graceless necks to sing, what a lament it was! Heart-rending, tragic, endless! Trilling mournfully as it passed from one mouth to the other. What ancient terrors, what massacres it evoked, what slavery, what eternal hunger! Their song revealed, more than their tears could, the incurable trial of their lives, the thousands of years that had passed over them--years full of hunger, of the whiplash, of death. But they, like cliffweeds, had hooked on to these inhuman gray rocks and would not be torn away. As long as the world endured, these hard-headed people of Epirus would not let go.

Their bodies and their souls were the color and the hardness of stone; they had become one with it, soaked by rain, tanned by the sun, covered by snow; all together, as though they were all people, as though they were all stones. And when a man and a women left their lonely existences and the priest came to marry them, they had not a single tender word to say, they did not know how. Silently they merged under the rough woolen blankets, with only one thought in mind: to make children--that they might pass on to them these stones, these hills, this hunger.

So many women, so few men! When they marry and the son is planted in the woman's womb, most of the men leave. How else can one survive in this barren wasteland? They go far and are long in returning. 'Wide-flung travelers and slow returners' the plaintive song calls them, for they leave their wives behind, alone. And the women wither, and their breasts sag, and hair grows on their upper lip. And when they go to bed at night, to sleep, they are cold.

Their life is an unceasing battle with God, with the winds, with the snow, with death. For this reason, the Castellians were not surprised when the killings began, brother against brother. They were not afraid; they did not change their way of life. But what had been simmering slowly within them, mute and unrevealed, now burst out, insolent and free. The primeval passion of man to kill poured from within them. Each had a neighbor, or a friend, or a brother, whom he had hated for years, without reason, often without realizing it. The hatred simmered there unable to find an outlet. And now, suddenly, they were given rifles and hand grenades;

noble flags waved above their heads. The clergy, the army, the press urged them on--to kill their neighbor, their friend, their brother. Only in this manner, they shouted to them, can faith and country be saved! Murder, that most ancient need of man, took on a high mystic meaning. And the chase began--brother hunting brother.

Some of the men put on red hoods and took to the hills. Others barricaded themselves in the village, their eyes glued to the top of Mount Etoraki across the way, where the guerrillas were hiding. With whooping cries, the red-hooded ones would storm down the hill, or the black tops would attack from below. And they would pounce on each other, flesh against flesh. And the sweet fratricide would begin. Women with tousled hair dashed from the courtyards and climbed onto the terraces, shouting, to goad the men on. The dogs of the village howled; they ran panting behind their masters, their tongues hanging out as they joined in the hunt; until night came and swallowed up the people."

SOURCE:

Kazantzakis, Nikos. The Fratricides. New York: Simon and Schuster, 1964.

QUESTIONS:

1. What are these paragraphs about?
2. How would you describe the situation of the village in this story?
3. What are the reasons implied by the author for the men leaving their village?
4. Can you justify these reasons for leaving?

GOAL:

To examine the effects of the first contact with the New World on the Greek immigrants.

OBJECTIVES:

1. Students will list and describe the examination procedures which every immigrant was subjected to upon his arrival at Ellis Island.
2. Students will describe how Greek peasants (accustomed only to peaceful village life) were affected by their first contact with a city such as New York.

HYPOTHESES:

1. If people are accustomed to a quiet village life, then, when they migrate to large cities they may initially be confused and find it difficult to adjust to the new pace of life.
2. If people traditionally living in poor rural areas like the Greek countryside migrate to large foreign cities, then these people may change their values and beliefs to coincide with the culture of their new environment.

BACKGROUND INFORMATION:

Between 1900 and 1910, around 200,000 Greek immigrants, the great majority of whom were single males under 40 years of age, came to the United States. Most of them came from small Greek villages and settled in the large metropolitan centers in the U. S., predominantly in New York and Chicago. These people, like those who later followed them, left behind relatives, friends, and an entire world of beliefs and values. Most were shocked and surprised by the marvelous material world of New York and Chicago. They were so absorbed that they eventually set aside some of their values and beliefs. A climate of permissiveness developed slowly among the Greek immigrants, as it did among every other ethnic group faced with similar circumstances. The harsh working conditions which the immigrants had to face contributed to the permissiveness.

The first impression of New York and other large American cities on the young and poor immigrants was decisive and symbolized the enormous difference between their conservative poor village and the permissive, incredible world of the large American city.

SOURCE:

Kennedy, John F. A Nation of Immigrants. Anti-Defamation League of B'nai B'rith, New York, 1959.

The Outlook. March 25, 1905.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Envelopes containing character descriptions for role-playing activity.
3. Class copies of Springboard #2.

PROCEDURES:

1. The class session should begin with the students reading Springboard #1. The related questions can be used as a guide for class discussion.
2. Select seven students to role-play the characters listed in the role-playing activity in Springboard #1. Give each of the seven student-actors an envelope which contains a description of one of the seven characters. Instruct the student-actors to interpret the responsibility of their role based on the description of immigrant arrival as given in Springboard #1 (you may want to re-read the article aloud before students begin this activity). Terminate the role-play activity after approximately 15 minutes. Encourage the actors and the audience to describe how they felt about the events which happened during the role-play activity.
3. Students should read Springboard #2 and by use of the related questions, begin to develop hypotheses.

UNIT 4 - SM
Springboard #1

Read the five questions which follow this article. Think about them as you read the description of immigrants arriving in America.

"In the middle, facing the gallery, was a stairway, coming up from below somewhere, and up this gangway poured an unceasing stream of immigrants, two or three abreast. Most of the men had small trunks on their heads or shoulders; the women wore shawls or handkerchiefs on their heads, and led or carried small children. They came up, stolidly, steadily, submissively, like so many cattle; and as they came, a couple of inspectors, standing within the lane, defined by gas-pipe railings that led straight from the stairway to the end of the hall, saw that they removed the hats, trunks, etc., from their heads, and that they had their tags, with numbers, in sight. 'The first thing they see,' explained the official, 'is the American flag, as it hangs below us here, and all hats must come off before it.'

They had little time to look or understand, for they went forward, between the guiding lines of railing to the first pen to the right, where the two brisk, uniformed doctors stood, with a trim nurse in attendance and a neat array of basins, towels, etc., behind. 'The doctors examined each immigrant,' explained the official, 'for one of seventeen contagious eye diesases that have to be watched against, and various skin diseases, such as favus, which attacks the head and fingernails. When the doctor finds disease, he chalkmarks the case, and it goes to the hospital for detention or deportation, as the decision may be.' As the human stream flowed on, the doctors caught the head of each immigrant, jerked it sharply back, turning up the eyelids with skillful finger and thumb, and if there was no disease, let the man or woman pass to the next pen. Occasionally a few chalk marks were made on the shoulder of coat or dress. Those thus marked went off to the left, to the hospital."

Adapted from:

The Outlook, March 25, 1905, p. 731.

QUESTIONS:

1. What do these paragraphs describe?
2. What was the first thing the immigrants saw upon their arrival at Ellis Island?
3. What do you think is the importance, if any, that the immigrants attached to the sight of the American flag? Do you think many of the immigrants noticed the flag?
4. How do you think the personality of the individual immigrants might be affected by having to behave "like cattle" upon their arrival in the United States?
5. Why do you think the doctors had to use chalk to mark the sick immigrants? How would you respond under the same circumstances?

ROLE-PLAYING ACTIVITY:

Select seven students to role-play the following activity. Distribute an envelope to each student, with each envelope containing one of the characters listed below. Restate the situation as given in Springboard #1. Next, have students react by portraying the character in their envelope. At the end of ten or fifteen minutes, terminate the action and discuss the discoveries of the class.

Characters:

Inspector - You are to keep the immigrants flowing steadily off the boat in an organized line. Make sure all hats, scarves, and other items are removed from the head as each immigrant passes beneath the flag.

Inspector - You are to keep the immigrants flowing steadily off the boat in an organized line. Make sure all hats, scarves and other items are removed from the head as each immigrant passes beneath the flag. It has been a long day and you are tired.

Immigrant - Carrying a few belongings, you move down the gangplank, amazed at the sights you see. You follow all instructions and directions given to you.

Immigrant - Carrying a few belongings, you move down the gangplank. You seem alarmed at the treatment you receive from the American officials.

Immigrant - Carrying a few belongings, you move down the gangplank. You are very uneasy about being here and are frightened by these early experiences in a new land.

Doctor - You are to check each immigrant for contagious diseases as they come from the boat. You have done this job for several months and the work is just a matter of routine.

Doctor - You are to check each immigrant for contagious diseases as they come from the boat. This is your first experience with this type of work.

Note: Students should not disclose the nature of their role to the other students in the group. Give the students complete freedom to make their own interpretations of the roles.

UNIT 4 - SM
Springboard #2

The following describes the reactions of an Irish immigrant family upon their arrival in New York.

"The early comers passed wearily into the straggling suburbs. Cautiously, they saw the now familiar road turn into a crowded street. Between the houses, the green spaces grew smaller, then disappeared. Multitudes of men appeared around them. Carts and coaches ran all about. Tall buildings consecrated to unknown uses hemmed them in. The sun was darkened. The noises of nature were stilled. All direction was gone. This was the city.

This is a place full of wonders for those who have never seen a city before. Amazement, the shadow of so much newness, covers them. Their minds rush to find a known comparison. But this is like nothing else in the world; no town, no fair, no market place was ever like it. And the new men, who very likely will spend the rest of their lives in a city, pause. They look at the life of the city, take in the myriad of impressions, and begin to shape their attitudes toward urban society. . .

Patrick Donnely was one of those new men. Starting a farm took money, and that was something Patrick did not have. He settled his family in a one-room apartment and found a job in a construction gang.

In many ways, life for the Donnelys in New York was even harder than it had been in Ireland. Hardest of all was the strangeness of the city and the hostility of many of the people. Although the Donnelys lived among a large number of fellow Irish immigrants, there was no escaping the bitterness which he and his family met when they ventured outside of their circle of friends and neighbors. It was a kind of suspicion, even hatred, that Patrick Donnely was to know for the rest of his life. His grandchildren would live to see its virtual disappearance,but that would be many years later.

There was nothing in any way remarkable about the Donnelys' life in America. They never again lived on a farm--that dream died early. Patrick Donnely worked, raised his family, and died. The things that happened to him and his family were small ones, but multiplied by hundreds of thousands like the Donnelys, they became very large. Patrick and his wife had no education, his children had very little, but their children's children had considerably more and some of the great-grandchildren even went to college. Patrick and his wife were poor almost all of their lives. This, too, changed for the Donnely family as the years went by. There were other changes as the years passed. Each succeeding year saw Ireland grow dimmer and dimmer for the Donnely family. Indeed, for the children, Ireland became little more than a faint memory kept alive by old family stories. What happened, in fact, was that the Donnelys and their offsprings became less different from other Americans. Without conscious effort, each succeeding generation became less distinguishable from all other Americans. Their presence made the United States a different kind of nation, but it also made the Donnelys different people. It is hard to tell which changed more or which profited more.

UNIT 4 - SM
Springboard #2
Continued

SOURCE:

Kennedy, John F. A Nation of Immigrants. Anti-Defamation League of B'nai B'rith, New York, 1959, pp. 18-19.

QUESTIONS:

1. What do these paragraphs describe?

2. What impressed the immigrants?

3. Keep in mind what you know about Greek peasants, and imagine their reaction to the first sight of a big city like New York. Would it be similar or different from the given description? State your ideas to the class.

4. How do you think the city may have affected their behavior?

5. What do you think is meant in this story by the sentence, "and begin to shape their attitudes toward urban society"?

GOAL:

To examine the advantages and disadvantages of Greek immigrant concentrations in large cities in the United States.

OBJECTIVES:

1. Students will examine why and how Greeks form communities in a large city.

2. Students will be able to identify and list some of the advantages and disadvantages that a Greek community may provide for its residents.

3. Students will investigate the influence a large Greek community might have on the rest of the city in which it is located.

HYPOTHESES:

1. If members of an ethnic group move to a big city (usually in search of employment), then they are likely to settle in a part of the city within easy reach of their employment.

2. If an ethnic group is of considerable size in a given city, then these people are likely to live in the same neighborhood and may occupy this neighborhood exclusively by themselves, which may result in cultural isolation.

3. If a community with a strong and unique cultural background is firmly established in a city, then it is likely that this community will have cultural influence on the rest of the city and its region.

4. If an ethnic group is concentrated and established in the center of a city, then it is likely to provide institutions and neighborhood life with which the immigrants are familiar.

BACKGROUND INFORMATION:

Ethnic minorities, as they migrated to large American cities, often concentrated in central residential areas near the employment center of the city. The reasons for this concentration have been the same for most ethnic groups. The inability to communicate in English made it necessary for the immigrant to look for another fellow-compatriot. His ethnic cultural needs (food, music, dance) were only fulfilled in certain places where members of a given ethnic group were numerous enough to support establishments serving these needs, such as restaurants, coffeehouses, and grocery stores selling goods from the homeland.

Greek communities of this kind were developed early in the 20th century in many large American cities. The advantage of these communities for the Greeks was that they offered a cultural life similar to that which Greeks had been accustomed to in their homeland. Various institutions serving the immigrants were established (churches, coffeehouses, clubs, etc.), so that the cultural identity of Greeks was, to some extent, maintained in the United States.

These communities also had some disadvantages. The existence of strong social institutions hindered the exchange of American and Greek ideas, which subsequently led to a partial cultural and social isolation of the first Greek-Americans.

The situation is different today because most second and third generation Greek-Americans infrequently speak Greek, and they often maintain only loose contact with the local Greek community.

Some large Greek communities of the early 20th century disappeared, and today Greek-Americans are scattered throughout the cities where they live. Some acquired higher social status and moved to the suburbs. In very big cities like New York and Chicago, Greek communities exist even today, but they have different characteristics from the ones that were established sixty years ago by the first immigrants.

The effects of large Greek communities on the rest of the city have been numerous. Aspects of the Greek culture, such as Greek music, dance, and some kinds of food, are familiar to most Americans today.

This lesson deals with why and how Greek communities were formed, and the advantages and disadvantages these communities had for their members and the larger community of which they were geographically a part.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.
4. Class copies of Springboard #4.

PROCEDURES:

1. The students should respond to Springboard #1 by writing a fictional half-page story about their own hypothetical first day in New York. Have students share their stories with the rest of the class. Discuss what the students' main ideas of "difficulty" and "hardship" are, or other items that may spring from their responses.
2. Springboard #2 should be distributed and the responses to the questions should be summarized by the teacher.
3. The students should then read and respond to the questions of Springboard #3.
4. Springboard #4 should be distributed and the responses to these questions should be summarized (either orally, or on the board) by the teacher so they reflect the stated hypotheses of this lesson.

UNIT 5A - SM
Springboard #1

Imagine that you are an immigrant who has just arrived in New York. You have no family here and you don't speak English. You only have the address of someone from your village in Greece who came to New York some years ago. You have with you some necessary clothing and a little money. How would you go about finding a job and a place to live?

Describe in some detail how you would spend your first day in New York under these circumstances. What would you look for?

UNIT 5A - SM
Springboard #2

The attached map is of a fictional city. The shaded area is the part of the town where mostly Greeks and Italians live. The non-shaded area shows the place occupied by other Americans. This neighborhood is not exclusively residential, since there are a lot of stores in the area. The first floor of the majority of these buildings is occupied by some kind of business: grocery stores, barber shops, coffeehouses, restaurants, bootblacks, fruit stores, candy stores, and newspaper stands.

Imagine that you are a Greek immigrant without a knowledge of English and have little money. Now consider the map and try to choose a job and an apartment to live in so that you minimize the distance between work and home.

Be prepared to explain your choice of job and housing. What did you take into consideration before you decided where to seek employment and housing?

UNIT 5A - SM
Springboard #2

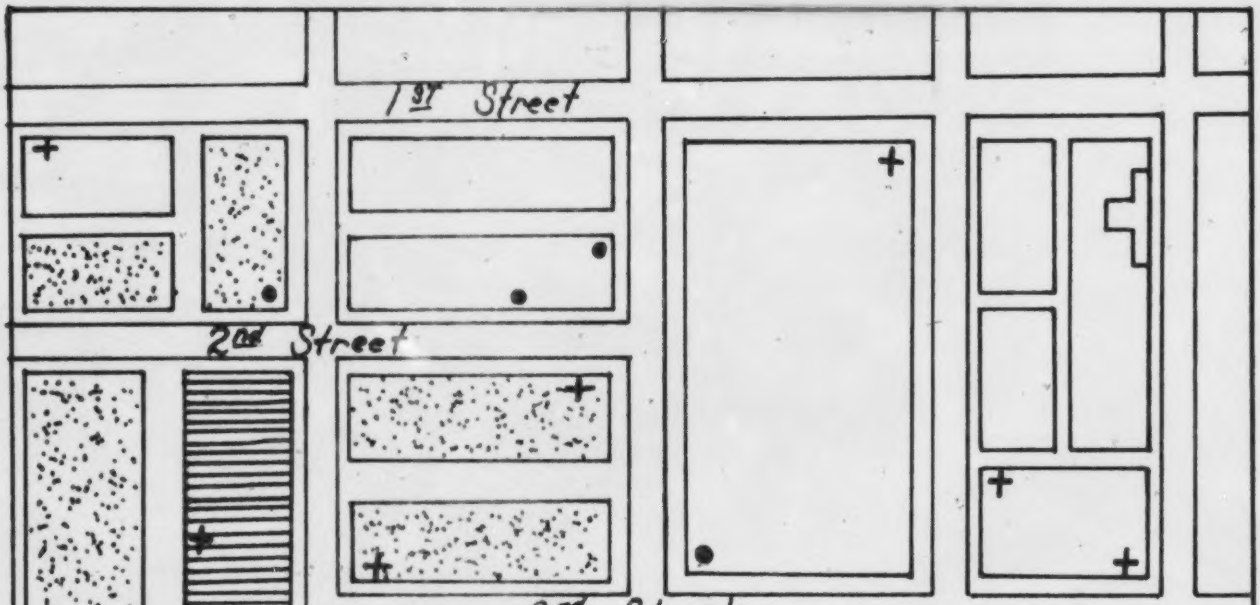
Density of People Per Acre

☐	Less than 150
░	150 - 200
▤	200 - 250
▦	250 - 300
▩	300 - 350

● Possible employment where English is not necessary: restaurants, coffeehouses, grocery stores.

+ Apartments for rent

⊓ Schools



1st Street
2nd Street
3rd Street
4th Street
5th Street
D Avenue
C Avenue
B Avenue
A Avenue

UNIT 5A - SM
Springboard #3

EXPLANATION OF GREEK WORDS:

Thio Kaphethes	Two coffees (it is an order to the coffeehouse owner to prepare two coffees)
Loukoumi, Baklava, Khalva	Greek sweets
Giaourti	Yogurt
Pilaffi	Pastry
Kappheneion	Coffeehouse
Oinopoleion	Liquor Store (Wine Store)
Typographeion	Publishing House
Katastimata	Stores

AMERICA'S VEST-POCKET ATHENS

It is an ancient saying that New York contains "more germs than Germany, more parasites than Paris, and more dubs than Dublin"; but all America cannot boast more Greeks than Athens. Athens has 160,000--America has 100,000. The Transcript of Boston, a city sometimes called the Athens of America, brings the news that the neighboring town of Lowell has more than 10,000 of them. If Boston cannot show an equal number, then the presence of so many of the real Hellenes in a neighboring city may prove a strong argument for crowning a new locality. Lowell's Greek population is estimated by the Hellenic paper of that city, the Erevna, and in further exposition of those claims, the Boston paper remarks:

"Passing over the fact that comparatively few of our Hellenic residents may be described as Athenians in the literal sense--being very largely Peloponnesions or from Saloniki and the north--the designation is not on the whole inappropriate. The scenes are such as one might find in the 'Odos Ermou,' or in Syntagma or Omonia Square. There is a free-and-easiness in some of the byways that would recall the chaste seclusion of the 'Street of the Red Shoes'--as tourists term it--under the shadow of the Acropolis. One misses the persistent hammering of the Street of the Coppersmiths, and no festoons of red slippers hang from the door-posts; but the coffeehouses are there in full blast, and dominoes click, the cry of 'thio kaphethes' is heard in the land, and the occasional trickle of melody from a tibble, or other rudimentary instrument, may be detected--not to say a quaver chorus of that indescribable kind that associates with the lilting Greek.

Seek a cool cellar and you will see stalwart Hellenes stirring great kettles of sirup destined soon to flower forth with "loukoumi," or spreading thin layers of pastry and honey to be vended as "baklava." "Khalva" you may buy as ready in Lowell as in Crete. The ruddy eggs of Eastertide know their season. Over your head behold the sign, "Xenodohion phagetou kai tou hypnou" (Hotel of things to-eat and to-sleep), offering refreshments to wayfaring man--if you care to sample it. Giaourti and pilaffi are not unknown. No lambs are roasted whole in curbstone ovens, but the appetite for them is doubtless there. The Greek community is largely sufficient unto itself, providing that things that are requisite and necessary as well for the body as for the soul.

Political activity is as much in evidence there as in Athens, too, we understand, and that, in the argol of the cultivated Boston periodical, is "going some." For, we learned.

An election is the breath of life to the local Hellene, with the advantage that it usually carries with it an aftermath of recounts and contests sufficient to satisfy the most fastidious. You will not hear English spoken in ten blocks--and scarcely ever will you see an English sign. Ten to one, Themistocles would find himself more at home there than would the Listener or the Nomad. The kappheneion, the oinoponleion, the typographeion, the katastamata would be no mystery to him. Give us an Acropolis with a ruined temple or two, a university, and an art museum simulating the classical in outward show, and mayhap a Boule', wherein to hold voluble acidulous debate, and Lowell will make a fair modern Athens indeed.

The Greek keeps pretty much to himself. He emerges to engage in gainful toil--in the mills, perhaps, or as a vender of fruit, or an embellisher of shoes in quarters other than his own. But that done, he retires at nightfall, either to his own colony or to his little suburban farm, and becomes for a few hours once more a Greek, untouched by the changed conditions around him, chattering gaily in his wonted language--which untutored persons still refer to as "dead"--singing, dancing, sipping coffee and mastika, and sleeping in joyous juxtaposition with his entire family quite as at home. He prints his own newspapers, embellished with advertisements which he has some difficulty to spell--because his alphabet doesn't always fit. "Sodaphountain," "O'Solivan," "Khaiou"--this last you might not know was "Howe" unless you were told--will serve as samples. How he gets around "Lowell" I don't remember--but probably he makes it "Louell," not having been blessed by the Almighty with any "w" in his font; for he persists in regarding the lower-case "w" as an "omega" and gives it that sound. Altogether, he is a hospitable, a thrifty, yet a generous soul. He puts his money in a bank--which he refers to as a "trapeze" to give his classic word its more familiar American form. When there is enough of it, he sends it home as a marriage portion for his sisters, or else he goes back himself, only to weary of the homeland and return."

SOURCE:

Literary Digest. March 17, 1917, pp. 743-744.

QUESTIONS:

1. What is this story about?
2. What kind of community is described here?
3. What is the main similarity,in your opinion, of this town and Athens, Greece?
4. Explain why Greek is used in most of the stores.
5. Name some of the most characteristic Greek activities that take place in this neighborhood.

The following paragraphs are part of a lengthy story in which the author, Harry Mark Petrakis, describes events of his childhood.

"You are a bonehead. You don't understand that a whole nation and a people are in this store."

I looked uneasily toward the storeroom in the rear, almost expecting someone to emerge.

"What about olives?" he cut the air with a sweep of his arm. "There are olives of many shapes and colors. Pointed black ones from Kalamata, oval ones from Amphissa, pickled green olives and sharp tangy yellow ones. Achilles carried black olives to Troy and after a day of savage battle leading his Myrmidons, he'd rest and eat cheese and ripe black olives such as these right here. You have heard of Achilles, boy, haven't you?"

"Yes," I said.

"Yes, Barba Nikos."

"Yes, Barba Nikos," I said.

I motioned at the row of jars filled with varied spices. "There is origanon there and basilikon and daphne and sesame and miantanos, all the marvelous flavorings that we have used in our food for thousands of years. The men of Marathon carried small packets of these spices into battle, and the scents reminded them of their homes, their families, and their children."

He rose and tugged his napkin free from around his throat. "Cheese, you said. Cheese! Come closer, boy, and I will educate your abysmal (hopeless) ignorance." He motioned toward a wooden container on the counter.

"That glistening white delight is feta, made from goat's milk, packed in wooden buckets to retain the flavor. Alexander the Great demanded it on his table with his casks of wine when he planned his campaigns."

He walked limping from the counter to the window where the piles of tomatoes, celery, and green peppers clustered. "I suppose all you see here are some random vegetables." He did not wait for me to answer. "You are dumb again. These are some of the ingredients that go to make up a Greek salad. Do you know what a Greek salad really is? A meal in itself, an experience, an emotional involvement. It is created deftly and with grace. First, you place large lettuce leaves in a big, deep bowl." He spread his fingers and moved them slowly, carefully, as if he were arranging the leaves. "The remainder of the lettuce is shredded and piled in a small mound," he said. "Then comes celery, cucumbers, tomatoes sliced lengthwise, green peppers, origanon, green olives, feta, avocado, and anchovies. At the end you dress it with lemon, vinegar, and pure olive oil, glinting golden in the light."

He finished with a heartfelt sigh and for a moment closed his eyes. Then he opened one eye to mark me with a baleful intensity. "The story goes that Zeus himself created the recipe and assembled and mixed the ingredients on Mount Olympus one night when he had invited some of the other gods to dinner."

He turned his back on me and walked slowly again across the store, dragging one foot slightly behind him. I looked uneasily at the clock, which showed that it was a few minutes past one. He turned quickly and startled me. "And everything else in here," he said loudly. "White beans, lentils, garlic, crisp bread, kokoretsi, meat balls, mussels and clams." He paused and drew a deep, long breath. "And the wine," he went on, "wine from Samos, Santorini, and Crete, retsina and mavrodaphne, a taste almost as old as water . . . and then the fragrant melons, the pastries, yellow diples and golden loukoumades, the honey custard galatobouriko. Everything a part of our history, as much a part as the exquisite sculpture in marble, the bearded warriors, Pan and the oracles at Delphi, and the nymphs dancing in the shadowed groves under Homer's glittering moon." He paused, out of breath again, and coughed harshly. "Do you understand now, boy."

He watched my face for some response and then grunted. We stood silent for a moment until he cocked his head and stared at the clock. "It is time for you to leave," he motioned brusquely toward the door. "We are square now. Keep it that way."

I decided the old man was crazy and reached behind the counter for my jacket and cap and started for the door. He called me back. From a box he drew out several soft, yellow figs that he placed in a piece of paper. "A bonus because you worked well," he said. "Take them. When you taste them, maybe you will understand what I have been talking about."

I took the figs and he unlocked the door and I hurried from the store. I looked back once and saw him standing in the doorway, watching me, the swirling tendrils of food curling like mist about his head.

I ate the figs late that night. I forgot about them until I was in bed, and then I rose and took the package from my jacket. I nibbled at one, then ate them all. They broke apart between my teeth with a tangy nectar, a thick sweetness running like honey across my tongue and into the pockets of my cheeks. In the morning when I woke, I could still taste and inhale their fragrance.

SOURCE:

Petrakis, Harry Mark. Stelmark: A Family Recollection. pp. 58-61.

QUESTIONS:

1. What is this story about?
2. What kind of store did "Barba Nikos" own?
3. What kind of merchandise did he sell?
4. Why do you think he attached so much value to his goods?
5. In what kind of neighborhood do you think his store was located?
6. Who would you think could buy his merchandise?
7. How would you characterize Barba Nikos' behavior toward the author? Would you say he was just too sentimental, or too stubborn?
8. How do you think Barba Nikos changed his feelings toward Greek culture (his Greekness) after years of staying in the United States? Would you say that he did not change at all?

GOAL:

To examine the changes which take place in residential areas located close to the center of a city.

OBJECTIVES:

1. Students will examine and list how and why some families decide to move from their residence near the center of town to another neighborhood.
2. Students will identify and list the reasons why newcomers move to residential areas near the center of a city.
3. Students will identify and list by ethnicity and social status the people who are likely to occupy residential areas near the center of a city.

HYPOTHESES:

1. If central residential districts are abandoned by their original residents, then these districts are likely to be occupied by lower income groups, including immigrants and ethnic minorities.
2. If people move into a city in search of employment, then they are likely to reside near or in a place easily accessible to their source of employment.
3. If people seek to improve their economic and social position, then they are likely to seek better housing in the process of changing their lifestyles.

BACKGROUND INFORMATION:

The majority of American cities today are becoming increasingly suburban. The original occupants of the center of a city move to suburbs in search of better housing, more space, and more green areas for their children to play in. This trend started in the 1930's and took monumental dimensions in the 1950's and 1960's with the widespread use of private automobiles.

New housing in general is built primarily for higher income groups because these are the ones who can better afford a new house. Consequently, the housing market is middle and/or upper class oriented. Most of these houses are built in the suburbs of the cities because of greater availability of space and cheaper land costs. Eventually, as the city grows, the fashionable residential district moves outward from the center, and the obsolete houses left behind by the well-to-do are occupied by the poor, particularly ethnic minorities and recent immigrants. This whole process is called "filtering process," and a great number of studies and articles can be found on the subject. The abandoned homes are often called "transitional zones," and they can be found in almost any large American or European city. Some of these abandoned neighborhoods eventually become exclusively occupied by a single ethnic group and provide service and institutions particular to this ethnic group. The process of "filtering" is the subject of this lesson.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.

PROCEDURES:

1. Springboard #1 should be distributed to students, allowing time for reading. Responses to the questions should generate discussion in the class among the students.

Procedures: (continued) -

2. Springboard #2 should be distributed to the students. After the students read it, they should answer the questions and compare this family with the family of springboard #1.

3. The students should read Springboard #3 and try to connect it with Springboards #1 and 2, after answering the related questions.

UNIT 5B - SM
Springboard #1

Mr. C. Johns has recently been promoted to the position of assistant manager in the company where he works. His wife suggested that they could now afford to buy a sailboat, something of which both Mr. and Mrs. Johns and their two children, Steve and Mary, had long been dreaming. Mr. Johns agreed and a week later they went looking for a sailboat. However, they had a problem; their home did not have enough parking room for the storage of the boat. They were afraid that if they left the boat in front of their house on the road, something would happen to it. A lot of new people had been moving into the neighborhood and they didn't feel as safe as before. Consequently, they decided to postpone the purchase of the sailboat until they moved to a better house with more space, where they would feel safe in leaving their boat out in the open. Besides the larger parking space, they would have more room in the house for the needs of their growing children. Additionally, Mr. Johns would be able to more frequently invite some of his friends and new associates to their home. Since his promotion, he has many more social obligations.

Two days later, the Johns' contacted a realtor and a "For Sale" sign appeared in their front yard. During the next two weeks, a number of people visited them and looked around. Mrs. Johns did not like the fact that people who were not even able to speak good English were asking questions about her house. Actually, Mrs. Johns would have preferred to sell her house to someone they knew and trusted, but their friends were no longer staying in that neighborhood either. Eventually, the Johns' had to sell their house to the person who would offer the most money.

Since the newcomers did not have much money to invest in housing and all of their old neighbors and friends were moving out, the price of houses in the neighborhood started to drop. The character of the neighborhood was changing drastically. Most of the new people worked in the center of town and wanted to live near their work because they could not afford to travel a long distance from home to work each day.

Three weeks later, the house was eventually sold and the Johns' started moving out. Steve and Mary were excited about their new house, which they liked very much, but on the other hand, they felt sorry about leaving their familiar playground. The last day, before the Johns' were gone, the new occupants came in to inspect the house and decide where to put their furniture. They had a strange name and Mrs. Johns could hardly pronounce it. The newcomers were a family with three children, and Mrs. Johns remembered that she could not understand the language of the two youngest children.

QUESTIONS:

1. What is the story about?
2. Try to imagine who is going to occupy the Johns' original house. What do you think his occupation will be? His education? Is he going to be married or single?
3. Where do you think the Johns' are most likely to move? Why?
4. Why do you think the new occupant of Mr. Johns' old (original) house was attracted to that neighborhood?

5. How would you characterize the desire of Mr. and Mrs. Johns to move out of their neighborhood?

6. What do you think were the main reasons for the change of residence for the Johns family?

7. Do you think Mr. Johns would have wanted to stay in his old neighborhood even if he did not have the problem with the boat's storage?

8. Do you know of any similar circumstances in your neighborhood or elsewhere? Describe them.

The following passage is part of an interview with Mr. Paul Demetriou (a Greek immigrant) and his American-born wife. They talk about their past and present life.

The interview took place at their small restaurant which they now own and operate. In this part, Mr. Demetriou talks about their house.

"No, no car now. We have owned several cars. However, we have never owned our own home. I used to buy a new car every year. In that way I could keep a better looking car all the time and get a better trade-in price. Houses are too expensive to keep up, and the taxes will break you. I'd rather rent and save the difference. But my wife, she wants a home."

"I surely do want a home," his wife said. "I'm tired of moving from house to house and ruining our furniture. Besides, living downtown over the store, this way is no way to rear children. They run wild in the streets for lack of a yard to play in."

"Well," he retorted, "You ought to be glad you're living and able to move."

"That's just the way you talk," she replied. "You never give your family's comfort and welfare a thought. Money's all you think of. If you had our interests at heart you wouldn't have us living over the store for the children to come in contact with all the kinds of people that come and go here."

Adopted from:

Sadie B. Hernsby's, "*. . . Maybe we'll save a little money*," July 25, 1939.

QUESTIONS:

1. Why do you think this family never bought a house for themselves?

2. Can you justify the husband's attitude?

3. How would you compare this story with Mr. and Mrs. Johns' story? Are there any differences or similarities?

UNIT 5B - SM
Springboard #3

This is a list of commercial ads that a newcomer in a town is likely to see in the local newspaper.

TO RENT: Room for single person, with cooking facilities. Low rent. No deposit necessary. 830 Broadway Avenue.

TO RENT: Large room with running water, and private toilet. Central location. 713 East River Road.

TO RENT: Nice house in very convenient location. Adequate for a family. Newly repaired. 125 43rd Street.

TO RENT: In the center of town, rooms to rent with all the facilities. Very low rent. No references necessary. 452 3rd Avenue.

TO RENT: Close to your work, apartments and rooms in convenient location. Favorable terms. Cooking facilities, and running water. 52 2nd Avenue.

TO RENT: Small houses, apartments, all conveniently located within easy reach from downtown. Apply in person, 375 West Boulevard Street.

TO RENT: Reliable gentlemen only, to occupy newly redecorated apartment in central location. References necessary. 637 6th Avenue.

QUESTIONS;

1. If you were coming to town to find a job and wanted to get a place to live, which of the places advertised here would you consider first? Why?

2. Assuming that you have very little money, what would you be looking for in your new residence? Why?

GOAL:

To examine the types of employment of the first Greek immigrants in the United States.

OBJECTIVES:

1. Students will consider how the padrone system influenced the choice of jobs for the first Greek immigrants.
2. Students will investigete the handicaps which Greek immigrants had when they were looking for employment, namely the lack of skills and the lack of knowledge of the English language.
3. Students will identify and list some of the kinds of work a Greek immigrant was in a position to take.

HYPOTHESES:

1. If people immigrate in search of employment, then they are likely to take low-paying, manual labor jobs.
2. If people are in search of employment and do not have the skills and the knowledge of the language of the country they live in, then they are likely to look for help from their compatriots already established in the new country.
3. If some people in one country are eager to emigrate, then they may not examine the motives of the people who offered to help them.

BACKGROUND INFORMATION:

After the Civil War, the United States was a huge country devoted to rapid economic development. The main sources of the country's affluence were:

1. The huge agricultural fields newly-acquired and unprecedented opportunities for occupation and wealth.

2. The industrial revolution which absorbed thousands of workers and offered the market many new materials.

The United States eventually became a large importer of working hands. A small portion of those immigrants consisted of Greeks whose massive exodus from Greece lasted until after World War I.

The settlement patterns of Greek immigrants were similar to those of the Irish, German, and Italian immigrants who preceded the Greeks. Initially, their occupational characteristics were similar too. As newcomers, Greeks would undertake jobs previously held by other immigrants who had come a few years earlier. They would also become employed in other new services which became necessary due to the fact expansion of urban and industrial centers.

The labor needs of the American economy were largely satisfied by the earlier immigration flow consisting of other ethnic minorities. Greeks, being one of the latest ethnic groups to arrive in the U.S., were compelled to remain in the large urban areas, often the port of arrival, where it was easier to find employment, which very often was neither satisfactory nor rewarding.

The attitude of the Greek immigrants towards the employment situation they found in the U.S. was influenced by their traditional attitude towards work in general. Their cultural and religious background affected not only their behavior at work but their overall reaction towards the new social conditions with which they came into contact in the U.S., and finally their assimilation into the American society.

The business cycle and the frequent fluctuations of the industrial sectors influenced the number of immigrants in the U.S. each year. However, these changes had a minimal effect on the Greek immigration flow for two reasons:

1. Relatively few Greek immigrants were imployed by the big industries; instead, they were mostly self-employed.
2. Greek immigration had its origin in Greece more than it had in the U.S.

One of the greatest problems an immigrant faces is the language problem and the resultant lack of communication with other people. The social life of Greeks was at that time centered around this basic fact, and all social activities had a strong Greek character. The various social organizations were exclusively Greek with the emphasis on various aspects of Greek tradition. The coffeehouse, the traditional after-work meeting place, was transplanted too. Greek immigrants in the U.S. were preconditioned by those facts. They were compelled to seek and accept the help of their compatriots,until at least they could get acquainted with the language and the country. They were taking jobs that other people who had arrived before them did not want anymore. The type of job an immigrant would take depended also on the location of the job in relation to his residence.

Most of the first Greek immigrants that arrived during the beginning of the 20th century in the U.S. were employed in unskilled manual jobs. However, relatively few of them worked in railway construction, which occupied a great number of the immigrants from other countries. Instead, Greeks became petit entrepreneurs (small businessmen). Another popular occupation was "peddling," which eventually transformed to fruit, vegetable, and confectionary shops. Another type of employment very popular among Greeks was, and still is, the restaurant business. Frequently they started with dishwashing, cooking and waiting, and gradually would open their own restaurant. Restaurants are perhaps the largest single employers of Greeks in the U.S. and other countries as well.

The padrone system was one of the most common ways Greeks found their way to the U.S. It worked like this: A Greek businessmann in the U.S., operating a small business of some kind, would invite youngsters from Greece to work for him. Very often they were relatives or people from his village. He would pay them a minimum amount of money plus room and board, which was limited to a single, room, bread, cheese, olives, and occasionally some meat for lunch. The employer would profit from this relationship and the youngsters, who were originally attracted by the amount of money which, by Greek standards, seemed so high, quite often were afraid to oppose their boss. They were ignorant of their rights and of other possible job opportunities because of their lack of knowledge of the English language. Years after their arrival, the young employees would have saved some money to start their own businesses or try better jobs.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.

PROCEDURES:

1. Students should read Springboard #1 and answer the questions concerning the story.
2. Springboard #2 should be given to the students. Their response to this should be general discussion in the classroom.
3. Springboard #3 should be distributed and discussed by the students. Answers to these questions should relate to the previous springboards and should be somewhat of a generalization of the day's lesson.

UNIT 6 - SM
Springboard #1

The following paragraphs are from an article which appeared in the magazine, Survey (p. 853) in September, 1911, and deals with the padrone system and how Greek youth were exploited by other Greeks already established in the shoeshining business:

THE GREEK BOOTBLACK

"In 1883 , there arrived at the various ports of the United States a total of 73 Greeks, which is a larger number than came in any preceding year. This figure has steadily increased until, in 1907, 46,283 persons of this nationality were admitted to our country. Owing to economic disturbances, the total decreased in 1909 to 20,262, but it can readily be seen that even this number yearly, unless properly assimilated, is sufficient to produce a serious case of civic indigestion.

Of this number, it is impossible, owing to the lack of statistics, to state the exact percentage of boys destined to pass their youth in the semi-slavery of the bootblacking establishments. In 1904, however, an investigation of this question was conducted at Boston for a period of four months. During this time, there arrived 898 Greek lads between the ages of ten and eighteeen years, 127 of whom were returned. Of the remainder, a conservative estimate places the number of boys who will eventually become bootblacks at about 400.

Americans are appalled at the thought of parents thus voluntarily placing their sons at the mercy of an unknown world. A study of modern Greek life and customs, however, reveals the fact that among the poorer classes, at least in the central districts of the Peloponnesus, there is a widespread custom of sending boys even at the early age of ten and eleven years away from home to earn money and help support the parents. These poor lads are sent to large cities all over Greece and to Greek cities in Turkey. The contracts under which they are bound out are hard. The parents are first paid from 240 to 250 drachmas (about forty dollars to fifty dollars) for each boy. The lads themselves then receive the equivalent of from ten dollars to twenty dollars per year each, and their food and shelter. This food is bread, cheese, and olives, with meat twice a week. Each 'boss' usually provides one or two rooms for his force, where they take turns about preparing their scanty meals. Their hours are very long, from six in the morning until eleven or twelve at night, every day in the week excepting some Greek church holidays.

In Athens alone there are said to be about 1,000 of these urchins, and their wretched condition has attracted the attention of the Parnassus Club, an ultra-fashionable organization, which, under the patronage of the Queen, has established night schools for them, and succeeded in inducing some of the 'bosses' to permit them to attend by alternating their working force.

A boy sixteen years of age or less, who cannot read or write English, comes in the majority of the states, under the jurisdiction of the truant officers; but an official investigator will find that when a boy's age is in question, there seems to be an entire absence of Greek numerals between ten and seventeen. Every Greek working boy is seventeen or more, and when, in the case of a lad manifestly younger, some proof is demanded, he invariably produces what purports to be a certificate of baptism, and which establishes his age as at least seventeen. One wonders sometimes if there is not a central bureau which sells these certificates at so much the hundred.

Lowell, Massachusetts, has sought to alleviate the condition of her foreign youth by passing an ordinance requiring the attendance at night schools of all those persons twenty-one years of age or less who cannot speak, read, and write English. This measure would at least afford these lads some respite from their arduous labors, and grant them at least a taste of that knowledge for which they crave, and which would fit them to demand better conditions for themselves. At the same time, it would necessitate either more work for the truant officers or, in the case of the larger cities, the appointment of an officer for this special class. The rescue of this immense army of lads doomed to ignorance by the unscrupulous greed of their masters would surely justify either alternative."

SOURCE

Terhune, Leola Benedict, "The Greek Bootblack," The Survey - Editorial Grist, September 16, 1911, pp. 852-854.

QUESTIONS

1. What is the story about?

QUESTIONS (continued):

2. What do you think made the young boys accept this kind of work?

3. Who do you think initiated this system, and what was its purpose?

4. Why do you think the young people did not complain about their long hours of work?

5. How would you react if you were in the position of one of the above described boys?

UNIT 6 - SM
Springboard #2

The following is a list of advertisements from the New York Times in 1907:

HELP WANTED - MALE

Wanted - bookkeeper; thoroughly experienced double entry; office manager; $1,200. Business Opportunity Co., One Union Square.

Wanted - good opportunity for well-bred boy, 16 or 17 years old, with good judgment and willing to work, to learn export business; high school graduate preferred. Apply: N.O.W., Box 205, Times Downtown. References necessary.

Wanted - boys, bright, clean-cut; Americans only; excellent chance for exceptional boy. Lyon, 318 B'Way. NO ADVANCE CHARGE.

Wanted - a bright young man in the office of a large department store; two or three years experience necessary; neat handwriting and must be capable of adding columns of figures correctly; good position. Store, Box 150, Times Square. References necessary.

Wanted - insurance solicitors, men accustomed to approaching the better classes, can connect with the best-selling real estate proposition on Long Island. Must speak English, have completed high school See Mr. Richmond, Room 201, Brunswick Building. References needed.

Wanted - Greeks to get the best jobs in the city. I can place you in top jobs where English is not required, for commission. See Mr. D. at 15 Athens Way. Can also work housing arrangements.

Wanted - ten bricklayers at 9th Street and Avenue B.

Wanted - driver for bakers wagon; upright man; security; steady position. Coy, 885 Columbus Aveneu.

Wanted - carriage porter; man to wash panels and care for new carriages. Brewster and Co., and 47th Street.

Wanted - office assistant in wall paper factory; 16 years old; bright and willing, quick and accurate at figures. Address, giving reference. Assistant, 1864 Broadway.

Wanted - white girls to serve for hotel work. Hotel Belmont. Broadway.

Wanted - American males only; to serve as sales trainee. Apply in person with references to Calendar Sales. 108 E. Broadway.

SOURCE:

New York Times, 1907.

QUESTIONS:

1. What do you think is the ethnic background of the people to whom these ads appeal?
2. Which one of the above ads do you think is the best suited for a Greek immigrant who does not speak English?
3. List the various jobs that are advertised in this newspaper.
4. Name the skills that are required for each of these jobs.

UNIT 6 - SM
Springboard #3

The following table and the short passages are taken from The American Journal of Sociology, and are part of "A Study of Greeks in Chicago" dated September, 1909.

TABLE SHOWING OCCUPATIONS OF 956 GREEK MEN IN CHICAGO

Occupations	Total	Occupations	Total
Laborers	195	Saloon-keepers & bartenders	15
Peddlers	178	Candy stores or factories	18
Waiters and cooks	105	Barbers	13
Owners of ice-cream parlors	83	Masons	11
Porters	79	Owners of shoeshine parlors	10
Restaurant keepers	55	Printers	9
Storekeepers	41	Miscellaneous	89
Clerks	31	Not engaged in gainful occupation	6
Fruit stores	24		

Like other foreigners, most of the Greeks must first serve an apprenticeship in the gangs that do the railroad and general construction work for the country. But their apprenticeship is shorter than with most nationalities. A labor agent who supplies two or three thousand foreigners a season for this sort of work says that Greeks seldom "ship out" more than once or twice. In that time, they have learned some English and have accumulated enough money to venture on a small commercial enterprise for themselves. They become peddlers, perhaps later own fruit-stands, and finally an ice-cream parlor. By this time, they are ready to send for their wives and children or some Greek women who become their wives and they are able to live comfortably and happily. During the short time that they have been in Chicago, the Greeks have established their reputation as shrewd businessmen. On Halsted Street, they are already saying, "It takes a Greek to beat a Jew."

SOURCE:

Grace Abbott, "A Study of Greeks in Chicago," The American Journal of Sociology, September, 1909.

QUESTIONS:

1. Which is the most frequent occupation for the Greeks in Chicago according to the table? Explain why you think this happened.
2. What does the short passage above tell you?
3. Explain what the expression means, "It takes a Greek to beat a Jew."
4. Describe the steps through which a Greek immigrant goes in his occupation until he settles to his final job.

"Once his foot is on the first step, the saving and commercial minded Greek climbs from curb to stand, from stand to store, from little store to the chain stores, to branch stores in other cities. Such are the stages of his upward path."

"Work to the Greeks is . . . an inner joy or what the Greeks refer to as 'prokommenos' (diligent, energetic). But work per se is perceived as free of pressure and compulsion by the Greek."

QUESTIONS:

1. Compare the two statements above. Do you think one explains the other? In what way?
2. Are the same characteristics common to other minority groups you know?

GOAL:

To introduce and examine some basic ideas about social activities in general and Greek social activities in particular.

OBJECTIVES:

1. Students will be able to identify and list some of the social activities known to themselves.
2. Students will be able to describe what the members of any given social club or society may have in common; i.e., interests, religions, political ideas, ethnic origin, income, etc.
3. Students will be able to identify and categorize some Greek social clubs and social activities, and compare them with social groups previously mentioned.

HYPOTHESES:

1. If people feel the need to socialize and to participate in certain social activities, then they may regularly attend a special establishment serving this purpose.
2. If a fairly large number of people have something in common, then these people may join together to establish a club or organization serving their common interests.

BACKGROUND INFORMATION:

This lesson is devoted to a discussion of various social organizations and the underlying social needs of participating individuals.

The Greek social groups presented in Springboard #3 are mostly organizations common to one area, and the members have in common their place of origin in Greece or their residence in the United States. Few of them have cultural or humanitarian backgrounds.

****Note: The letters A.H.E.P.A. stand for American Hellenic Educational Progressive Association. It was founded in 1922 in order to unite the most successful Greek-Americans into an organization promoting Greek-American interests in the U.S. and the assimilation of Greeks into the American culture. G.A.P.A. stands for Greek American Progressive Association. It was founded in 1923 (a year after A.H.E.P.A.) and its functions are similar to that of A.H.E.P.A. Its founders were people who were in disagreement with the original policies of A.H.E.P.A. Today, A.H.E.P.A. and G.A.P.A. are the two main rival organizations representing Greek-Americans in the United States. G.O.Y.A. stands for Greek Orthodox Youth Association. This is an organization promoted by the Greek Orthodox Church of the United States, whose functions are social, and limited to large American cities where sizeable Greek communities can be found.

Daughters of Penelope is the women's club equivalent to A.H.E.P.A. Philoptohos comes from the Greek words, "Friend" and "Poverty" and stands for any organization of humanitarian nature dedicated to helping the poor and needy. Philoptohos organizations are found in almost any large Greek-American community and are operated by women.

Apokreatiko glendi is an entertainment event that takes place once a year in early spring. It is a Greek carnival.

Vasilopita Glendi is an annual event celebrating the coming of the new year. It usually takes place within the first two to three months of each year.

Apokreatiko glendi and Vasilopita glendi are events that every Greek-American organization puts together once a year.

SOURCE:

Saloutos, Theodore, The Greeks in the United States, Harvard University Press, 1964.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copies of Springboard #3.

PROCEDURES:

1. The teacher should hand out Springboard #1 and ask the students to write down as many social activities as they can. The teacher should then solicit reactions from students and make a chart on the board, thus generating a discussion.
2. The students should be given Springboard #2, and allowed time for reading. Then the teacher should generate discussion on the basis of the given questions.
3. The teacher should ask the students to make a guess as to which institutions would best serve the social functions of the Greek immigrants, based on what the students already know about Greece. Distribute Springboard #3 and ask the related questions.

UNIT 7 - SM
Springboard #1

Write down some of the social activities you know of and where they take place.

ACTIVITY	PLACE

QUESTIONS:

1. What is your favorite pastime activity?
2. What is your parents' most common pastime activity?
3. Is there any need to have a particular place so that you can enjoy your hobby?

The following paragraphs describe several clubs and organizations:

A service club is an organization, usually composed of business and professional men or women, that promotes fellowship among its members and is devoted to the principle of volunteer community service. The idea of the service club originated in the United States and has had its greatest popularity there. However, service clubs now exist in many other countries and are often linked through international associations.

All service clubs have high-principled mottoes and creeds, such as Rotary International's "Service Above Self." About half of these clubs are in semi-rural communities and have memberships of less than 50. Most hold a luncheon or dinner meeting each week. The larger service organizations publish magazines that report their activities and also carry articles of general interest by well-known writers. Many of the service organizations have clubs in more than one country.

It is estimated that each year service clubs carry on several hundred thousand local community projects, ranging in complexity from sponsoring bazaars to building and equipping hospitals or summer camps for underprivileged children. Most service organizations support youth activities. Exchange clubs conduct a nationwide model-airplane competition for teenagers. Lions Clubs operate a school for guide dogs for the blind. Rotary International has one of the most ambitious international programs; it administers a multimillion-dollar fund to provide scholarships for graduate students to study in countries other than their own and to become better acquainted with people of other lands.

Lions International is a humanitarian service organization founded in 1917. Lions' activities focus on agriculture and conservation, youth activities, citizenship and patriotism, community betterment, education, health, and welfare, international relations, safety, youth exchange, a Lions CARE program, work for the aging, and the field of greatest endeavor--guide dog training centers, and institutions of higher education for the blind as a part of their humanitarian service operations.

Lions International works closely with the United Nations and is one of the member agencies of CARE. Headquarters for Lions International are in Oak Brook, Illinois.[1]

The Benevolent and Protective Order of Elks, a social, patriotic, and benevolent association, was founded by fifteen actors and other entertainers in New York City on February 16, 1868.

The Elks National Foundation has provided more than $1 million for nearly 1,000 college scholarships. The Foundation makes substantial grants to state Elks associations for their charitable programs. These include home therapy for children with cerebral palsy, hospitals for handicapped children and adults, and summer camps. The Elks National Service Commission sponsors recreation and entertainment in veterans hospitals. Headquarters of the B.P.O.E. are in Chicago.[2]

SOURCE:

1. Adapted from: Encyclopedia Americana

2. Encyclopedia Britannica

QUESTIONS:

1. What is the Lions' Club? What is the Elks Club?

2. How would you describe these service clubs?

3. What do you think the members of these clubs have in common?

4. Why do you think people get together to form clubs like Rotary, Lions, Elks, etc.

5. How can individuals contribute to society if they do not belong to such clubs?

6. Describe some clubs or organizations you know of or belong to.

UNIT 7 - SM
Springboard #3

The following social calendar lists activities and functions for several Greek communities

March 13, 1975

HELLENIC CHRONICLE
SOCIAL CALENDAR

January 17	Cypriot Student Benefit Dance sponsored by Deree College at Putnam and Thurston's Restaurant, Worcester
January 18	Glendi '75, Boston Daughters of Penelope and Maids of Athens Homestead Motor Inn, Cambridge
January 24,25	Rummage Sale, 9 a.m. to 5. p.m. at Dormition Church, Somerville
January 25	Dance, St. Nicholas Church at Elks Hall, School St., Clinton
February 8	Annual Valentine Dance, Sons and Daughters of St. George Church, Lowell, at Speare House, Lowell
February 14	18th Annual Queen of Hearts Dance, Dormition Choir, at Moseley's on the Charles, Dedham
February 14,15 and 16	District 8,Sons and Maids Invitational Basketball Tournament, hosted by Brockton Sons and Maids
March 14	Jr. G.O.Y.A. Dance, Church Hall, Woburn
March 14	"Carnivali" Apokreatiko Glendi, Daughters of Laconia, Boston Dedham Inn, Dedham
March 15	Annual Greek Independence Day Dance, Greek-American Legion of Lowell, Speare House, Lowell
March 15	Mardi-Gras Dinner Dance, Hyannis Church at church hall, 7 p.m.
March 16	Annual Ten-Mile Road Race, Lexington to Cambridge, sponsored by the Greek Church of Cambridge
March 22	Harry Agganis Scholarship Fund Dance, Logganiko Society, Speare House, Lowell
March 23	Greek Independence Day Celebration with Consul of Greece John Fotopoulos as host at John Hancock Hall, Boston, Massachusetts. Elaborate program, including colorful folk dancing and entertainment. Admission free to all.

Social Calendar (continued)

March 23	P.T.A. Lenten Luncheon following Divine Liturgy - Woburn Church Hall
March 29	Aristatelian Award Dinner-Dance, A.H.E.P.A. and Daughters of Penelope, Speare House, Lowell
March 29	Splash Party, Arlington Jr. G.O.Y.A., Arlington Boys' Club, 7:30 p.m.
March 30	Annual P.T.A. Spaghetti Dinner and Independence Day Program, Cambridge Community, following services.
April 13	Easter Parade Fashion Show, Daughters of Penelope, Brockton, Parkway Restaurant, Oak Street, Brockton, 3 p.m.
April 18-20	Second National Invitational Basketball Tournament, Greek-American Veteran's Organization, J.F. Kennedy Junior High School, Peabody

QUESTIONS:

1. Name some of the organizers of these social events.
2. What do you think is the purpose of most of these social gatherings?
3. Name some features common to all these "coming attractions."
4. What is celebrated in each one of these social events?
5. Do you recognize any of these events? Are any of these events familiar to you?

GOAL:

To examine the role of ethnic organizations in the lives of the members of ethnic groups.

OBJECTIVES:

1. Students will examine materials relating to the formation of local Greek-American organizations, and will be able to give a short summary of the content.

2. Students will be able to state hypotheses about the reasons for the formation of local ethnic societies.

3. Students will be able to list some of the characteristics and functions of national Greek-American organizations such as A.H.E.P.A. and G.A.P.A.

4. Students will devise a fictional constitution for a national ethnic organization, given the assumption that they are immigrants of that ethnic group.

HYPOTHESES:

1. If people with similar backgrounds and interests are in a culture other than the one in which they were raised, then they will form their own organizations in order to have a sense of belonging and to help each other.

2. If immigrants have close ties with their native villages, then they will organize along regional lines to help their villages economically.

3. If national ethnic organizations are formed, they will be in a better position than local societies to meet the needs of the members of the ethnic group.

BACKGROUND INFORMATION:

The formation of fraternal local societies is an integral part of the life of Greek-Americans. Soon after they arrived in the U.S., Greeks from the same village, area, district, or island formed societies. Thus, as early as 1907, there were about 100 local organizations throughout the country, 30 of these being in New York. Today, that number has increased greatly and 100 societies can be found in New York alone.

Mutual aid, charity, and humanitarianism are the main goals of the Greek-American local organizations. Often, money is collected to build bridges, schools, roads, churches, or other works in the native villages. Also, fraternal societies provide a sense of belonging and security to people with the same background who find themselves among strangers. People from the same area gather to talk about the news of their village, discuss the political situation in Greece, and their problems in the U.S.

Another important function of the local societies is entertainment. Activities ranging from annual dances to picnics and excursions, basketball and soccer tournaments, and card playing, are provided for the members.

With time, many societies from the same area in Greece joined together and formed bigger, more inclusive organizations or federations with chapters all over the U.S. More than ten societies of people from the island of Chios, for example, belong to the all-inclusive Panchiaki Association.

In addition to local societies organized according to village or island, national associations were formed by Greek-Americans, whose membership included individuals from every part of Greece. Their main purpose was originally to "Americanize" Greek immigrants, to provide them with the knowledge and skills they needed to participate effectively in American life, without, however, forgetting their traditions completely. Such were the Greek American Progressive Association (G.A.P.A.), the American Hellenic Educational Progressive Association (A.H.E.P.A.)- whose aim was to "Americanize" the Greek immigrants, the Daughters of Penelope - A.H.E.P.A.'s female counterpart - and the Sons of Pericles and the Maids of Athena - youth organizations of the A.H.E.P.A. "family." There are also professional organizations such as the Hellenic University Club and the Graduates of Greek Universities Association. Other groups are affiliated with the Church, such as the G.O.Y.A. (Greek Orthodox Youth of America).

Later, the national organizations took on many more responsibilities and became active in many spheres. Some of A.H.E.P.A.'s programs are donations and participation in programs for churches and schools, Red Cross, Greek language studies, sports programs, cultural studies, orphanages, hospitals, disease control and research, youth programs, and lobbying for Greek causes.

SOURCE:

Saloutos, Theodore, The Greeks in the United States, Cambridge, Massachusetts, Harvard University Press, 1964.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2-A, 2-B, 2-C, 2-D, and 2-E.

PROCEDURES:

1. The teacher should distribute Springboard #1 (Letter to Taki) to the class and ask them to have in mind, when reading it, the questions which follow the article. The aim of the discussion is to make students understand why ethnic groups formed their own organizations when they come to the U.S. (to fulfill their need for belonging, to make their life in a strange land pleasant, to help each other, and to jointly help their native villages).

2. Following this discussion, the teacher should give Springboard #2 (National Associations) to the students and also the questions following. They should ask the students to read the springboard and be prepared to discuss the questions.

3. The teacher should then give this assignment to the class:

> You are in a foreign country and want to form an organization. There are people with backgrounds similar to yours all over the country. You are the committee that will decide about the form, aims, and functions of the organization. Draw up a constitution which includes these items.

The aim of this exercise is to make students aware of the problems ethnic groups face in the U.S. and the ways they must find to solve them. This is done by temporarily placing the students in the same situation.

UNIT 8 - SM
Springboard #1

The following is a letter from a Greek-American to a friend in Greece. Would you feel like this if you were living in a new country?

Dear Friend Taki,

I've been in New York for several months now and have finally gotten settled. When I first came, I was very lost. America is so different from Greece. I cannot understand Americans. Their lives, their habits, their language are incomprehensible to me. I feel like an outcast when I am around them. Of course, I had my uncle, who helped me much, but he is old and has been here so long that I cannot really communicate with him. However, there are many other Greeks here. I met a Greek in the place where I work and we became good friends. He's from the other end of Greece, from Crete. One day I went with him to a meeting of the society that the people from his village have formed. They often get together and talk about the news of their village, the political situation in Greece, their jobs, their problems and many other things. Sometimes they play cards or backgammon. When I was there they were discussing a letter they had received from the village priest. The church needed repairs and he wrote and asked them to send some money for the repairs. As my friend told me, everybody gave some money to the treasurer who sent it to the priest.

As time went by, I got to know more Greeks and more about their lives here. At first I was amazed at the number of associations like my friend's. I know of at least twenty, but I am sure there are many more.

I always read in the Greek newspaper about some society having a dance or a picnic or something like that.

The few people from our village that are here have not formed an organization, but many other groups from our parts have joined together and formed a Pan-Macedonic Association. I think I will join it. It is good to be among your own people. My friend asked me to join his society, but even though they too are Greeks, they have different customs, and different music, etc., and I don't think I will fit in very well.

I also heard something about national Greek-American organizations. I think they try to get all Greeks together. I don't really know much about them yet. When I find out more, I will let you know.

Your friend, Nikos

QUESTIONS:

1. What does Nikos say in his letter?
2. Why did Greeks form local organizations soon after they got to the U.S.? What were some of the functions of those organizations?
3. If you went to another country, would you try to find an organization formed by people with similar backgrounds to yours? Why or why not?

The following describes a Greek-American organization which was organized to help Greeks in a new country.

"Objects and Principles" of G.A.P.A. (Greek American Progressive Association)

Section 1. To promote and encourage loyalty and allegiance to the United States, its constitution and laws, including the constitutions of the several states and their subdivisions. To teach and educate persons of Greek nationality residing in the United States of America the principles, ideals and doctrines of American citizenship; to educate its members in the fundamental principles of constitutional government; to teach the science of political economy and to afford its members social culture and enjoyment.

Section 2. To urge its members to become citizens of the United States in order that they may fully appreciate the privilege of citizenship and participate in the political, civic, social and commercial life in the United States.

Section 3. To promote a better understanding between the American and Greek peoples, and of the ideals of Hellenism and its influence on the United States.

Section 4. To cultivate the Greek language, the religious sentiment of members according to the dogmas and Holy Canons of the Greek Orthodox Church, and to assist it in order to fulfill its spiritual mission in America through an educated, disciplined and learned English-speaking clergy and by means of Sunday schools, Bible classes, and social work.

Section 5. To cooperate in benevolent and charitable matters, and in the maintenance of high moral standard; to promote good fellowship and a spirit of altruism among its members; to impress the duty of its members to help, encourage and comfort each other in every possible manner.

In the application for membership is this pledge:

> Relying upon the assurance that the G.A.P.A. is an organization consecrated to the ideals and traditions of America; that it pledges its membership in obedience to the duly constituted Federal, State, and Municipal authorities of the United States; that it obligates its membership to the practice of the fraternal principles of brotherly love, benevolence and self-sacrifice, I do hereby respectfully request admission . . .

The extended system attempts to articulate the community components of the total ethnic group in the American society, and hence the individual communities to (1) the American representational system; e.g., the "principles, ideals, and doctrines of American citizenship"; (2) legal status in the American social system, by urging "its members to become citizens of the United States"; and (3) the "political, civic, social and commercial" subsystems of American society.

On the other hand, this associational system seeks to preserve and strengthen the community's ethnic representational system by emphasizing, as in the case of the G.A.P.A., the "cultivation of the Greek language . . . the Greek Orthodox Church," and Greek schools. That is, while giving each community system status in the American social system, the national G.A.P.A.

would nevertheless have that community system maintain its essential 'Greekness.'

The community, as the name of the association suggests, must be both Greek and American at one and the same time, to sanction, while still articulated to the American social system, the preservation of its Greek elements. The association seeks to promote a better understanding between the American and Greek peoples, and of the ideals of Hellenism, and its influence on the United States; that is, it would have the American society understand why the Greek community should preserve its 'Greekness' in America.

SOURCE:

Warner, W. Lloyd, The Social Systems of American Ethnic Groups, New Haven, Yale University Press, London, 1945.

QUESTIONS:

1. What is "Objects and Principles" about?
2. Why was G.A.P.A. formed?
3. What are its aims?
4. Do you agree with them? Particularly, Section 4? Why or why not?

UNIT 8 - SM
Springboard #2-B

This article describes another Greek-American organization. Is it different or similar to the organization described in the previous article?

A.H.E.P.A. and CYPRUS

"American Hellenic Education Progressive Association was formed in 1922 to help Greek immigrants to adjust to life in America.

During the Cyprus crisis, once again, A.H.E.P.A. came to the forefront as the leading American Hellenic organization, mustering its forces and energies for the cause.

Determined to carry the ball again for the Cyprus cause, a task that had its beginning back in 1948, all the A.H.E.P.A. leaders put forth their united efforts in tackling the Cyprus tragedy, even before the Boston Supreme Convention officially opened. The results were a well coordinated campaign aimed at exerting enough influence on officials of the United States government to have a favorable response to the pleas of the tragic situation on the Mediterranean island.

The Committee did an excellent job in preparing Resolutions, making ads for the New York Times and Washington Post, arranging for official visitations to the United Nations and an interview with U.S. Secretary of State Dr. Kissinger, making available for the convention visitors' postcards and telegrams to send to their Congressmen, and doing everything possible to see that the Cyprus matter was favorably treated.

The Order of A.H.E.P.A. intends to carry out the just struggle of Cyprus until a solution is found that will be in compliance with justice, the articles of the Charter of the United Nations and all the laws and mandates of international relations. To this end, a Special A.H.E.P.A. International Justice for Cyprus Committee has been appointed.

Extensive coverage has been given to A.H.E.P.A.'s efforts in behalf of the Cyprus tragedy in this issue. We feel that our membership should be acquainted with the situation as much as possible, so they can map their own local campaigns for this important undertaking that is uppermost in the minds and hearts of Hellenes everywhere. We will continue to keep the members informed of future programs and efforts of the Cyprus committee."

SOURCE:

The AHEPAN Magazine, October, 1974

QUESTIONS:

1. What does this article say?
2. What are some of the functions of A.H.E.P.A. today? According to this springboard, are the associations functions the same as they were when it was established?
3. Do you think organizations should become involved in politics? Why or why not?

This article describes an activity of A.H.E.P.A.

DAYTON AHEPA FAMILY ANNOUNCES ITS DRIVE FOR COX HEART INSTITUTE

The Dayton A.H.E.P.A. family took the occasion of Supreme Secretary Steve Betzelos' and Grand President Mary Dinell's attendance at their Annual A.H.E.P.A. Family Day Luncheon to announce a major civic fund-raising project.

The AHEPANS and Daughters are helping the internationally known Cox Heart Institute, located in Kettering, Ohio, to officially launch an Endowment Fund Drive in connection with its Tenth Anniversary year. The Institute is one of twenty national centers designated by the National Institute of Health to conduct a study on prevention and risk-reduction of coronary heart disease.

SOURCE:

Hellenic Chronicle, March 6, 1975.

QUESTIONS:

What is another function of A.H.E.P.A.?

G.O.Y.A. stands for Greek Orthodox Youth of America. It is an organization of young people with many chapters in the United States. G.O.Y.A. is closely connected with the Greek Orthodox Church. St. Nicholas, St. Demetrius, etc., are names of Greek Orthodox churches in New York. Here is an example of one of their sports activities:

METROPOLITAN JUNIOR G.O.Y.A. BASKETBALL LEAGUE STANDINGS

	W	L	PCT.
St. Nicholas (Flushing)	10	1	.909
St. Demetrius (Astoria "A")	9	1	.900
St. Spyridon (N.Y.C.)	9	1	.900
Kimisis Theotokou (YKT-BKLYN)	8	1	.889
Phophet Elias (Yonkers)	7	2	.778
St. Demetrius (Jamaica "A")	6	2	.750
Three Hierarchs (THY-BKLYN)	7	3	.700
St. Paul (Hempstead "A")	5	6	.455
St. Paraskevi (Huntington)	4	5	.444
Transfiguration (Corona)	4	6	.400
Holy Cross (BKLYN)	3	6	.333
St. Demetrius (Astoria "B")	2	8	.200
St. Paul (Hempstead "B")	2	9	.183
St. Demetrius (Jamaica "B")	1	9	.100
St. Demetrius (Astoria "C")	1	9	.100
Holy Trinity (Staten Island)	0	9	.000

One of the largest audiences ever to witness a Metropolitan G.O.Y.A. basketball game took place on Sunday, January 26, at the Nassau Colliseum, located in Hempstead, Long Island.

This huge arena, which seats over 15,000 and is the home of the New York Nets of the American Basketball Association and the New York Islanders of the National Hockey League, was the site for the inter-league all-star game. It was an unprecedented event in the Metropolitan Junior G.O.Y.A. Basketball history. The thrill of playing a preliminary game before the main attraction which pitted the World Champion New York Nets against the Indiana Pacers, will be a memorable event cherished by every Metropolitan Junior G.O.Y.A. All-Star.

Playing before a crowd of 5,000, which later increased to over 12,000 by the end of the game, the East All-Stars overwhelmed the West All-Stars by a 71 to 58 count.

SOURCE:

Hellenic Times, February 27, 1975.

QUESTIONS:

1. What does this springboard tell us?
2. Do you have any organizations such as G.O.Y.A.?

This article describes an educational function of another Greek-American organization.

UCLA LIBRARY GIVEN $1,200 BY HELLENES

The library of the University of California here was presented a gift of $1,200 recently by the Hellenic University Club of Southern California with which to purchase post-classical Greek materials.

Professor Saloutos explained the cultural objectives of the Greek-American academic community generally and stressed in particular the commitment of the Hellenic University Club toward fostering a spirit of scholarly concern and research on post-classical Greece.

SOURCE:

Hellenic Chronicle, March 6, 1975.

QUESTIONS:

What is one of the functions of the Hellenic University Club?

GENERAL QUESTION:

*****How do ethnic organizations serve their members?

GOAL:

To examine the coffeehouse as one of the main Greek social institutions in the United States.

OBJECTIVES:

1. Students will be able to list some of the main functions of the Greek coffeehouse in Greece and in the United States.

2. Students will be able to identify and list similarities and differences in the functions of coffeehouses in the United States and Greece.

HYPOTHESES:

1. If an ethnic group moves from one place to another, then these people may transplant their social institutions to the new country.

2. If a social institution, designed to serve specific purposes, moves from one country to another, then this institution is likely to change in order to accomodate some of the differences of the new country.

BACKGROUND INFORMATION:

The coffeehouse (kafeneion) is one of the social institutions in Greece. It has always been a place to meet friends, to exchange news and views on political situations, to talk about sports, to make business contacts, and has traditionally been a place for entertainment. Its main characteristic is that it is exclusively attended by males. Recently, the value of the coffeehouse as a place for entertainment has been eliminated in most of Greece. Cinemas, and to a certain extent, confectioners (candy stores), are competing with the coffeehouse. Newspapers, radio, and mostly television have deprived the coffeehouse of its unique position as a place for information exchange. In small villages, however, the coffeehouse retains all of its original functions. In a great number of small villages for example, the only television of the village can be found in the coffeehouse.

The Greek coffeehouse in the United States serves similar purposes. Its functions, however, are a little different, because the cultural setting in which it operates is different. In addition to the above functions, the Greek-American coffeehouse offers a sanctuary for Greeks where thay can speak their language and exchange news about Greece. Coffeehouses in the United States are often the centers for other social activities; e.g., the offices of the local soccer club are frequently located in the backroom of the coffeehouse. Live entertainment is offered from time to time, but is seldom offered (only on very special occasions) by the coffeehouse in Greece.

Due to assimilation of the second and third generations of Greek-Americans into the American culture, the number of people attending coffeehouses in the U.S. has greatly diminished. The coffeehouses have disappeared from most of the towns, with the exception of some big cities with large Greek communities such as New York, Chicago, Toronto in Canada, and Tarpon Springs in Florida.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1
2. Class copies of Springboard #2.
3. General discussion questions on page 3 of Teacher's Manual.

PROCEDURES:

1. Springboard #1 should be given to students allowing five minutes for the reading. Their responses to the questions should be put on the board in order to be compared later with the responses to Springboard #2.

2. Springboard #2 should be given to students allowing time for reading. The students' responses to the questions should be put on the board alongside the responses to Springboard #1. The questions for both of the springboards are essentially the same so as to permit comparison of the two coffeehouses.

3. The lesson will conclude by discussing the similarities and differences of the coffeehouses in Greece with the coffeehouses in America. This discussion should be stimulated by the following questions for general discussion.

Questions for General Discussion:

1. How would you compare the two coffeehouses? Can you find any differences or any similarities? Name them.

2. Would you say that the two coffeehouses serve essentially similar functions, or do you think that they serve different purposes? Why or why not?

The following paragraphs give a description of a Greek coffeehouse.

Despite the rigors of rural life in Greece, or perhaps because of them, most people prefer to live in villages rather than in the barren countryside. One of the chief advantages of village and city life is the _taverna_, or coffeehouse, a peculiarly Greek institution and in many ways the center of Greek life. Athens is crowded with them, and even the poorest village has them--often, in fact, three. One of the most elemental rules of coffeehouse etiquette is that men and their sons do not frequent the same ones, perhaps because having a son present cramps a man's style, or because for a son to sit down with elders on an equal basis shows an inadequate amount of respect. Hence, the three-coffeehouse arrangement; one frequented by the older men, one by the middle-aged, and one by the young. This unwritten rule is perhaps fading with time.

They are places where the men go to talk about the day's events, about national and international events, in every ramification, every implication. The coffeehouses act as places where information is disseminated. Often the only radio in the village is there, or the single newspaper. A newspaper in a small village may be treasured, as perhaps not everybody reads, so the men gather in the _taverna_ and one person who can read will read it aloud to everybody else. Along with the extension of electricity to rural areas, radios have come, even to the remote villages. Community tastes and decisions are formed in the _taverna_, giving Greece "coffeehouse juries" similar to the "tearoom juries" of China.

UNIT 9 - SM
Springboard #1
Continued

The men frequent these coffeehouses every evening, and often during the day. In the smaller villages, the coffeehouse may be no longer than nine by 12 feet, with benches along the walls, and may double as a sort of general store where some produce may be sold.

SOURCE:

"ED 077-779 - Greek Immigrants and Greece: An Introduction to the Multi-Media Package on Greece. " Suzanne Monat and Anne Witzel, Toronto Board of Education, Ontario, Research Department, September, 1969, p. 23.

QUESTIONS:

1. What are these paragraphs about?
2. What do people do in the coffeehouses?
3. Why do you think people go to the coffeehouse? What would you say is the main reason for attending the coffeehouse in Greece?
4. Why would you say that the coffeehouse was important in the life of the people in the village?

The following describes a Greek-American coffeehouse. What similarities do you notice in this and the previous description of a Greek coffeehouse?

In the Cafe Acropolis, the night had just begun. It was six o'clock. Outside the open doors, on Halsted Street, the crowds were coming home; there was a ceaseless shuffling tread of feet, and laughing, shouting, talking in a curious babel of tongues. But in here was only Greece. Not a word of English, but a hum of deep, harsh voices from a dozen groups of men, some playing pool in the rear, but most at little round tables, sipping Turkish coffee in small, thick, white cups; reading the Chronos (Times), an American newspaper printed in Greek; and smoking cigarettes or long Turkish water pipes. Above in festoons hung gay paper ropes of all colors. On one wall, from a gilded picture frame, the Athenian Acropolis looked down; on another, a print of a classic old Parthenon statue . . .

Here, many come to seek news from home. On the wall at one spot were pinned some score of letters, the addresses in strange Greek scrawl. When the postman came in with the evening mail, a half dozen rose and crowded around him, but came back disgusted; except for one chubby-faced man who took a blue letter -- also chubby -- back to his corner table, and sat complacently smiling down, lighting a fresh cigarette before beginning to read. Stories cluster thick round this rough, simple post-office, but of these you can get only hints. There was a boy of eighteen who walked in every night for over six months, never asking for letters, but simply glancing up at the place on the wall--for the message which never came.

On the wall are some envelopes dingy with months of waiting for readers, the stories still hidden inside. And here one night an anxious group of big workmen sat breathing hard over a letter to be sent to a mother in Greece, to say that her son had lost his leg in a tunnel explosion, that by passing the hat in the cafe for the past five evenings they had collected enough for his passage and that he would soon start for home.

At some tables, faces drew close together scowling, or were thrown far back laughing--over first adventures in America. For this cafe is a meeting place for Greeks from all over the land. Here, stories are told of faraway camps, of the railroads, the mills, and the mines; but more often of South Water Street nearby, the fruit mart of America. For fruit is the Greek's main business field. Thousands peddle it along the city streets, and a few already own big South Water Street stores.

In one corner, at a table by himself, sat a gray old man, prosperous looking, slowly puffing a Turkish pipe and Reading the Chronos. From this old businessman-gentleman down to the ragged young railroad hobo, you could see in the different grades of clothes and demeanors the various rungs in the social ladder. For even the Greeks are beginning to climb.

"See those fellers," said a jaunty young Greek clerk who sat at my table. He pointed to the jolliest crowd in the room, the jolliest and the raggedest--grimy, hairy giants with clear, black eyes and flashing smiles. "Hayseeds," he remarked. "Fresh from the mountains in Greece, the poor places. Most Greeks are like them when they come here first.

Then they learn."

I called the waiter, and ordered Turkish coffee for us both. My new companion grinned.

"You ought to try a water pipe, " he said.

The coffee was delicious, light yellow, thick, and very strong. Then the waiter brought my pipe, a long-necked bottle, half full of water, with a lump of wet tobacco leaves on the top of the neck, and on top of the leaves a red-hot coal. The bottle he placed on the floor, and the long, flexible tube he handed to me. Then he, too, grinned. I took the mouthpiece and puffed, gently and peacefully . . . but with no result. After many vain attempts, I seized the tube in both hands and inhaled like a double-dyed Turk. I heard a rumbling noise down in the bottle, I saw the water bubbling hard, the coal glowed red, and the next moment I felt the smoke as from forty cigarettes, not hot, but cool, for it had passed through the water below. I was smoking.

Later I went to the "Parthenon." This was like the "Acropolis," except that here the walls were literally covered with pictures. In addition to the poster of the valiant cannon giants, there was another announcing that next week, in a big international theatre (which is used for anything from Jewish problem plays to Italian grand opera) there would appear the following attraction:

A Greek Performance!

By Greek Artists Just Arrived From Athens!

"ESMA"

I took a long look again at the pictures and then at the faces around me.

"Do you all mean to settle for good in Chicago?", I asked.

"Sure," said one spokesman. "Cheecago is fine."

SOURCE:

Poole, Ernest, Everybody's Magazine, Vol. 23, October, 1910, pp. 554-556

QUESTIONS:

1. What is the story about?
2. What did the people in the Cafe Acropolis do? Can you describe some of the things which used to take place in the coffeehouse?
3. What would you say was the main function of the Cafe Acropolis?

UNIT 10 - TM

GOAL:

To develop an awareness of Greek musical instruments and to compare these instruments to those found largely in Western countries.

OBJECTIVES:

1. Students will be able to identify instruments native to Greece.
2. Students will be able to compare Greek musical instruments with instruments to which they are already familiar.
3. Students will be able to describe differences and similarities between Greek music and music they are accustomed to hearing.
4. Students will be able to examine the actual instruments they will hear on the recorded tape.

BACKGROUND INFORMATION:

This first lesson illustrates to the student aurally the sounds of various instruments that form the very basis of music. These instruments are compared to the native Greek instruments in the recorded tape. The lesson is primarily concerned with sound and the student's reaction to the combination of instruments. A complete transcript of the tape is provided elsewhere in this manual for the teacher. It would benefit the classroom experience for the teacher to ask the band or orchestra instructor of the school for the use of any of the following instruments, preferably all: guitar, flute, oboe, clarinet, small drum, triangle, finger cymbals, tambourine, and wooden clappers or sticks such as those found in elementary rhythm bands. As the tape is played, the teacher could show the class the instruments they are hearing. It would also aid this classroom participation to inquire of the students if any play the above-mentioned instruments; in which case, the student would possibly aid in the demonstration and particularly so during the class discussion following.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1 (Illustrations of the Greek instruments).
2. Class copies of Springboard #2 (Lists of the three primary instrumental groups and the divisions of the instruments.
3. Tape recorder. (Cassette)
4. Instruments from the band or orchestra department of the school (See Background Information above for list of instruments desired).
5. Inquire of the class if anyone plays and owns any of the above instruments and ask for a possible classroom demonstration of the instrument.

PROCEDURES:

1. Distribute to each student Springboard #1 (Illustrations of the Greek instruments) and Springboard #2 (List of the three primary instrumental groups). The tape is a recording of the following transcript (TM only). It may prove advisable for the teacher to stop the tape following numbers 5,7, and 9 for a re-hearing of the various instrument groups. However, should the teacher obtain the instruments (explained in Background Information), this should not be needed.

TRANSCRIPT OF TAPE:

1. Music Background - (fade in, fade out)
2. Announcer:
   The music you have been hearing is an authentic Greek dance called, "Hassapikos" or "Butcher's Dance." Its origin dates back into the Byzantine period. During this class session and following ones, we will be hearing and seeing a part of the national heritage of the people of Greece.

Music is an inseparable link of the Greek people from very ancient times to the present times. In dancing and singing, the Greek people give dramatic expression to their joys and sorrows, record their hopes and history, and store their legends.

Greek folk music is a combination of elements of ancient Greek music and Oriental influences, fused together under particular conditions of life in the Byzantine and post-Byzantine agea.

Today, we will be discussing the instrumental part of Greek songs and dances. In your manuals you will find drawings of these instruments as well as a map of Greece showing particular areas from where many of the songs and dances you will hear have come.

3. (PAUSE)

At this point, the teacher will ask the students to follow in the manuals the listings and drawings of the instruments.

4. **Announcer:**

The musical instruments that provide accompaniment to the songs and dances of Greece fall into three principal groups: (1) Strings; (2) Winds; and (3) Percussion. The group of strings is comprised of the lire, lute, santouri, bouzouki, laghouto, and outi. These instruments are native to Greece and the Mid-East and are largely unfamiliar to Western countries; however, similar instruments would be the violin, lute, and guitar. Let us listen to the individual sounds of a violin and a guitar with piano accompaniment.

5. (PAUSE)

Violin plays small excerpt, then guitar--both with piano.

6. Announcer:

The group of wind instruments is comprised of: the zurna (pipiza or caramouza, a primitive and very sharp form of oboe); gaida and tsampoura; clarinet; and all kinds of flutes, such as the floghera and aulos.

We will now hear the sounds of a flute, oboe, and clarinet.

7. (PAUSE)

Each plays a short excerpt; between each instrument the announcer states the names.

8. Announcer:

The last group of instruments is percussion, and this includes all types of drums, large and small; bells, triangles, tambourines, and wooden spoons. Many of these are very familiar to us and you will recognize them as they are played.

9. (PAUSE)

Several people play a small drum, triangle, bells, tambourine and spoons -- each with a short excerpt, then all are combined.

10. Announcer:

In the following music you will hear a song, "Arachova," that imitates the "Zygia," which is an orchestra of popular instruments featuring the violin, clarinet, lute, and dulcimer.

11. (PAUSE)

The song is played.

NOTE: CLASS SESSION MAY TERMINATE HERE FOR DISCUSSION.

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12. Announcer:

We have been speaking of the instruments that make up the sounds of music; but we must also mention two other important characteristics that add much appeal to Greek music: rhythm and modes.

The rhythms in our Western music are based largely on 2/4, 3/4 and 4/4 times. In the following examples, the piano will play a song which we all know: "Twinkle, Twinkle, Little Star" - first in 2/4 time -------- PAUSE --------; now, in 3/4 time --------PAUSE--------; finally, in 4/4 time, which is almost the same as 2/4 time -------PAUSE.

****NOTE: THE ANNOUNCER COUNTS EACH RHYTHM AS THE PIANO PLAYS.****

13. Announcer:

In many Greek songs and dances, we find such rhythms as 5/8 and 7/8; that is, 5 and 7 beats instead of our usual 2,3, and 4 beats. The following two excerpts illustrate these rhythms: first, the 5/8 time--------PAUSE--------(the piano plays a short excerpt while the announcer counts).

Now, the 7/8 rhythm --------PAUSE--------(the piano plays a short excerpt while the announcer counts.)

14. Announcer:

Earlier we spoke also of modes - this term denotes the selection of tones, arranged in a scale, which form the basic tonal substance of a musical composition. We are accustomed to hearing a piece of music in either major or minor modes, but Greek music utilizes others as well.

14. (continued) -

Listen to a major scale played on the piano-----PAUSE-----; finally, a minor scale-----PAUSE-----; finally, the minor scale is played once again with a slight variation between the last two tones -----PAUSE-----. This effect is very prevalent in the next dance we will hear. It is performed by pairs of dancers in the region of Macedonia. As the dance progresses, the tempo becomes more intense, and the movements more robust. Listen, also, for the unmistakable 7/8 rhythm we discussed earlier.

15. (PAUSE)

An instrumental dance is played.

16. Announcer

Finally, we shall hear three dances from Epirus. The first is called, "Peratianos," which is a variation of the popular dance called, "Syrtos." It demonstrates contrasting rhythms and moods: 7/8 and 6/8 rhythms alternating.

17. PAUSE

The second dance, another syrtos, is called "Fissouni" and it is in 9/8 rhythm.

18. PAUSE

The third and final dance is the "Pogonissios." You will hear singers using very ancient harmonies--intervals of 4ths and 5ths.

WHAT DO YOU THINK?

1. Compare the authentic Greek musical instruments pictured in Springboard #1 and those heard on the tape recording with the instruments you are familiar with in this country.
2. How does the music you have heard differ from the music you are accustomed to hearing daily?
3. Can you think of other instruments from different countries that could be substituted in sound and shape for the Greek instruments?
4. Some of the Greek instruments date back to centuries B.C. How do we know what these instruments looked like?
5. When the Greek immigration to America began, what instruments might they have brought with them?
6. Where would you find these instruments if you wished to hear them today?
7. After hearing the tape recording, what did you feel as you listened to the different Greek rhythms as compared to the rhythms used in music you hear in this country?

NOTE:

After posing question No. 3 above, the teacher may use the following as examples:

Greece	Other Country
Spoons	Castanets (Spain) Marracas (Cuba, Carribbean)
Bouzouki	Balalaika (Russia) Koto (Japan)

In question No. 4, possible answers might be archaeological discoveries, descriptions from the ancient writings; the famous bas-reliefs from tombs and temples; the vase paintings.

ADDITIONAL READINGS

Bowra, C.M., Classical Greece, New York: Time-Life Books, Inc., 1965.

Durant, Will, The Life of Greece, Simon and Schuster, New York: 1939. (Chapter IX, "The Common Culture of Early Greece," pp. 203-223).

Fleming, William, Art, Music, and Ideas, Holt, Rinehart, and Winston, Inc., New York: Chapter 2, "The Hellenic Style," pp. 13-38.

SUGGESTED LISTENING LIST

GREEK FOLK SONGS AND DANCES, Royal Greek Festival Company Counterpoint/Esoteric: CPST 5527.

GREEK ISLAND AND MOUNTAIN SONGS, Royal Greek Festival Company Counterpoint/Esoteric: 531.

SONGS AND DANCES OF GREECE, Philips: PCC 213.

LOVE BALLADS AND FOLK SONGS OF GREECE, Monitor: MF 369.

FROM THE LAND OF THE GOLDEN FLEECE, Columbia: WL 123.

GREEK ETHNIC PROGRAM:

CREDITS

UNIT 10: TRANSCRIPT OF TAPE (Teacher Manual)
Background information consulted: record album notes by Fivos Anoyanakis (Counterpoint/Esoteric 531)

MUSIC USED IN TRANSCRIPT OF TAPE -- RECORDINGS
"Hassapikos" -- Counterpoint/Esoteric 531; Side 2, Band 2
This composition is used for Nos. 1 and 2 on transcript
"Arachova" -- Columbia WL 123; Side 1, Band 2
This composition is used for Nos. 10 and 11 on transcript
"Antikristos" -- Counterpoint/Esoteric CPST 5527; Side 2, Band 1
This composition is used for Nos. 14 and 15 on transcript
"Peratianos" -- Counterpoint/Esoteric 531; Side 1, Band 3
This composition is used for No. 16 on transcript
"Fissouni" -- Counterpoint/Esoteric 531; Side 1, Band 3
This composition is used for No. 16 on transcript
"Pogonissios" -- Counterpoint/Esoteric 531, Side 1, Band 3
This composition is used for No. 16 on transcript

MUSIC USED IN TRANSCRIPT OF TAPE -- PRINTED MUSIC
"Sou 'pa manna" -- arrangement by Gr. Constantinides
This was used to illustrate the 5/8 rhythm in No. 13 on transcript of tape
"Tria paidia Boliotika" -- arrangement by Gr. Constantinides
This was used to illustrate the 7/8 rhythm in No. 13 on transcript of tape
(Both arrangements published by: Editions Musicales
Gr. Constantinides
Passage Arsakiou 4
Athens)

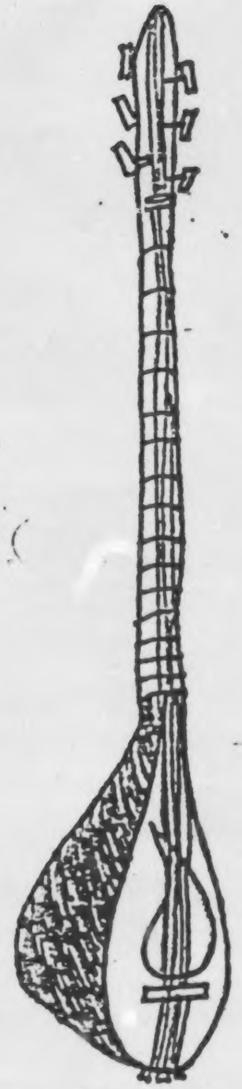
ILLUSTRATIONS USED IN UNIT 1

These were taken from the following volume which used photographs of the actual instruments:

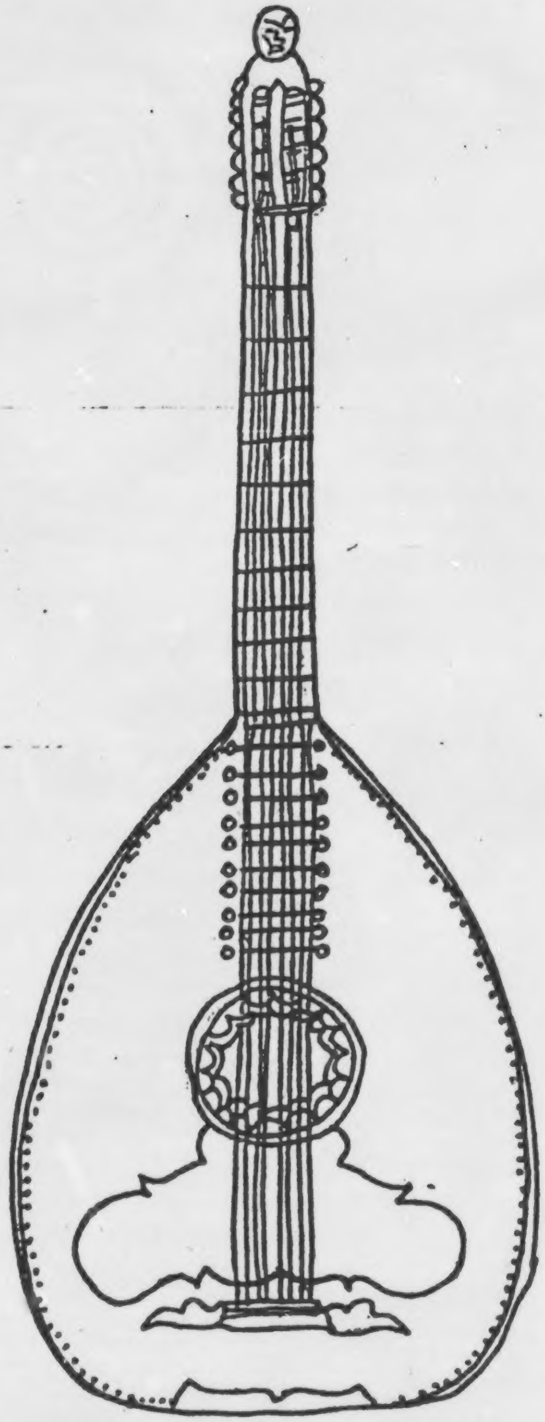
Exposition D'Instruments de Musique Populaires Grecs.
Foyer des Beaux Arts and des Lettres
Athens: May 1965, 57 pp.

The following formed the organization committee:
G. Spyridakis, Helene Sgourou, Popi Zora, N. Anestopoulos, S. Karas, F. Anoyanakis

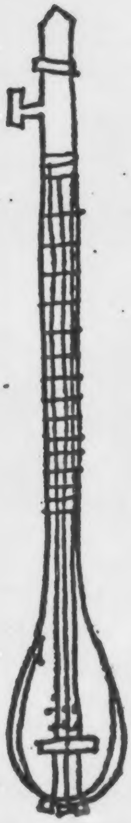
MUSICAL INSTRUMENTS OF GREECE



BOUZOUKI

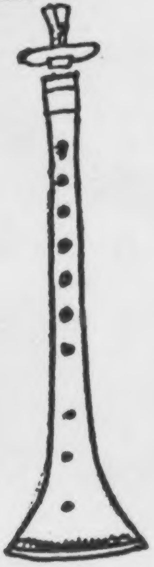


LAOUTO

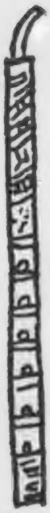


BAGLAMA

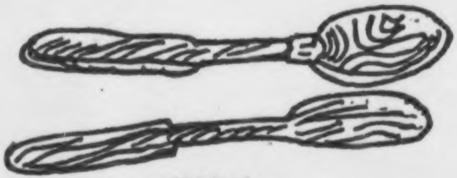
GREEK MUSICAL INSTRUMENTS



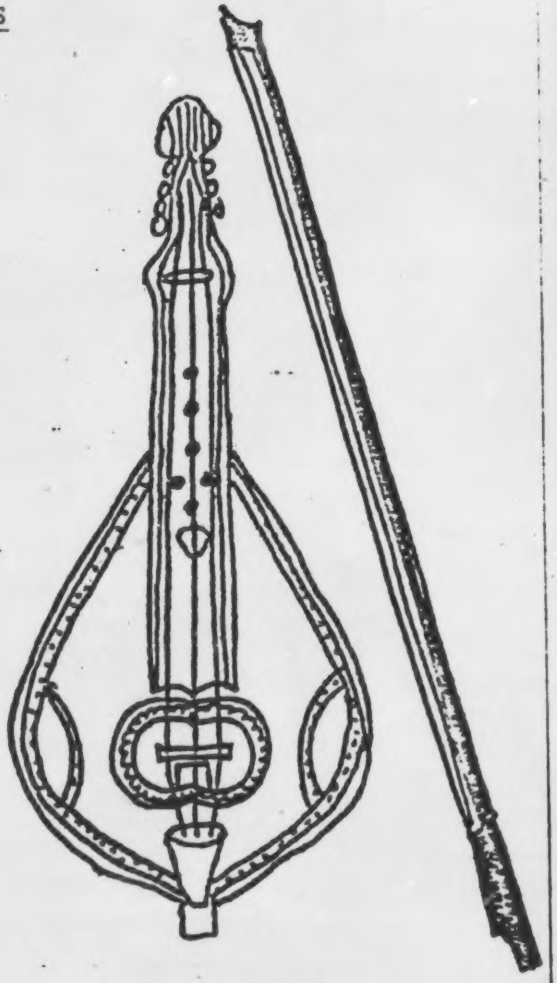
ZURNA



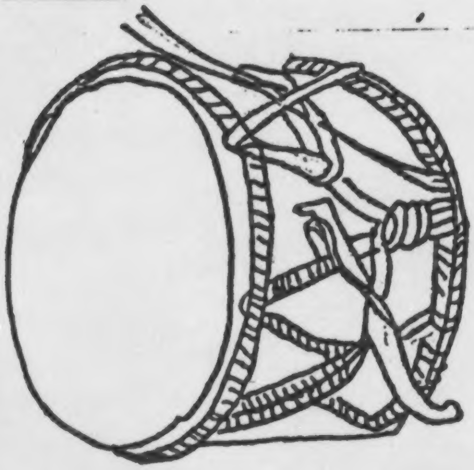
FLOGHERA



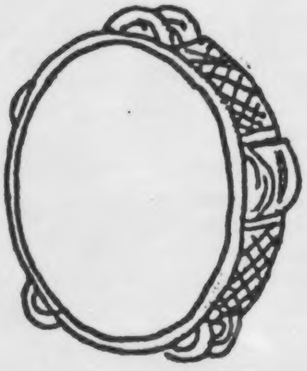
SPOONS



CRETAN LYRA



DAOULI



DEFI

UNIT 10 - SM
Springboard #2

MUSICAL INSTRUMENTS OF GREECE

Three principal Groups:

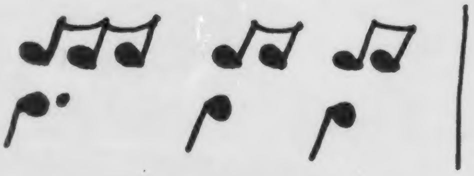
(1) STRINGS: Lira, Lute, Santouri, Bousouki, Laghouto, Outi

(2) WINDS: Pipiza, Cornamusa, Clarinet, Floghera, Aulos

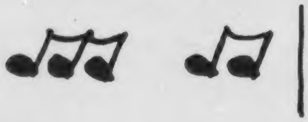
(3) PERCUSSION: Drum, Bells, Triangles, Tambourines, Wooden Spoons

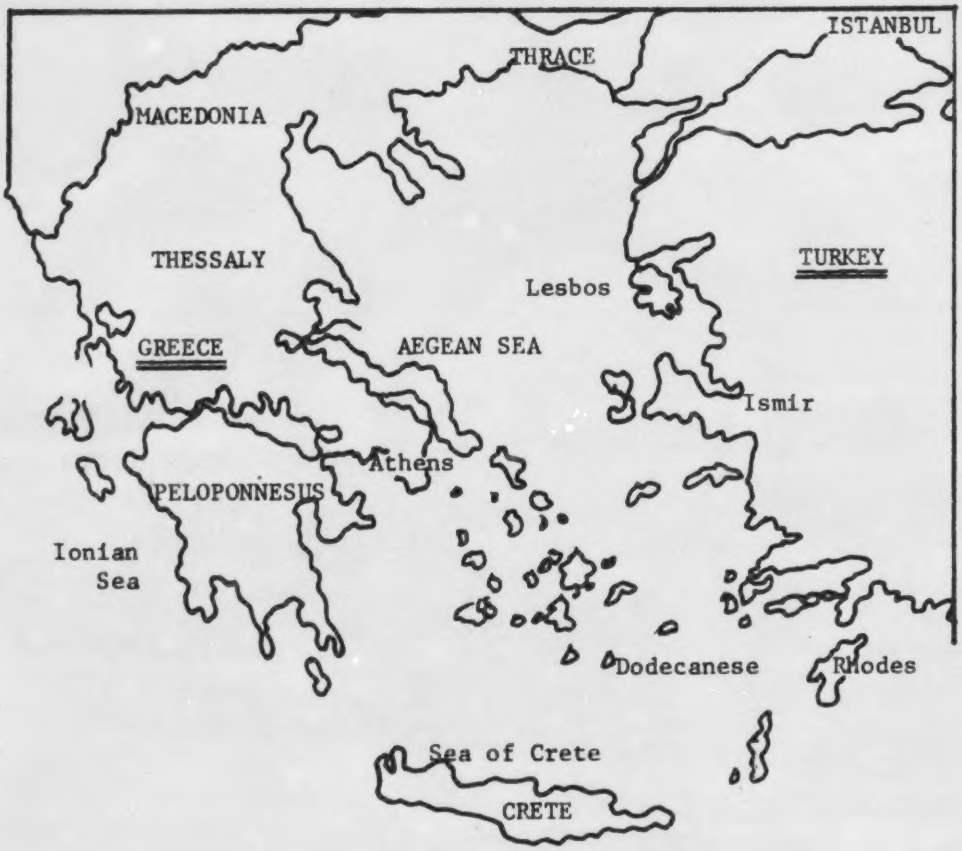
RHYTHM:

$\frac{7}{8}$ $\frac{(3 + 2 + 2)}{8}$ =



$\frac{5}{8}$ $\frac{(3 + 2)}{8}$ =




ISTANBUL
THRACE
MACEDONIA
THESSALY
TURKEY
Lesbos
GREECE
AEGEAN SEA
Ismir
Athens
PELOPONNESUS
Ionian
Sea
Dodecanese
Rhodes
Sea of Crete
CRETE

GREECE AND THE AEGEAN

AREA: 50,944 sq. mi. POPULATION: 8,550,000
LANGUAGE: Modern Greek RELIGION: Eastern Orthodox
ECONOMY: About 60% of working population in farming, fishing and forestry; 19% in industry (textiles, chemicals, food processing).

UNIT 11- TM

GOAL:

To aid the student in examining a portion of Greek regional folk songs, the development of these songs, and certain historical information as to why these songs have survived for centuries.

OBJECTIVES:

1. Students will be able to describe similarities and differences in folk songs of Greece as compared to folk songs of other ethnic groups (i.e. the Negro spiritual, the Spanish folk song, etc.).
2. Students will be able to tell the historical significances of these songs.
3. Students will listen to characteristics in the music already established in Unit 10 - the instrumental music, and list characteristics of the music.

BACKGROUND INFORMATION

Thomas Seplios writes in his excellent Pictorial History of Greece, (Crown Publishers, Inc.,New York: 1967, pp. 211) the following concerning the Klephts:

"Throughout the entire period of the Turkish occupation, Christian outlaws known as Klephts maintained a semi-independent existence in the more mountainous regions of central and northern Greece. They interrupted imperial communications and preyed upon the wealthy Christian and Muslim people of the plains. To combat them, the Turks were forced to recruit and arm irregular forces of hardy Greek mountaineers. These forces of Christian soldiers, known as the Armatoles, were generally in sympathy with the Klephts, and defections from one side to the other and back again were common. The heroic exploits of both are recorded in the ballad poetry of Greece, and in time, served to symbolize to all Greeks, demoralized by the bondage of Turkish rule, everything that was manly, noble, and courageous in their national character."

". . . At the turn of the Nineteenth Century, both the Klephts and the corsairs suffered severe losses. Many Klephts lost their lives in the abortive uprising of 1770, and many of the Greek corsairs became respectable merchant seamen. In 1803, the Ottoman government started a campaign to wipe out the outlaws: the Greek people were urged to get rid of the Klephts and the pirates. As a result of the desire for peace and commerce and of the stand of the Church, the outlaws lost much of their support, and barely managed to survive for their important role in the war of national liberation.

In both the student and teacher's manuals, there is a map designating areas where some of the songs are native; the same will hold true in the following unit on dance. It would also be wise to review generally the preceding unit on instrumental music.

The accompanying texts (in both manuals) are not, in any sense, literal. It may seem strange to the student to hear a song extolling beautiful eyes the color of olives; a song concerning the herb, basil; or a song concerning the flight of an eagle. However, the olive is symbolic of beauty, the fragrance of the basil plant lingers long after the actual plant is dead; and the eagle is symbolic of the Greek quest to be free.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1 from Unit 10.
2. Class copies of Springboard #2 from Unit 10.
3. Cassette tape recorder (7½ ips).
4. Class copies of Spring oard #1 for this unit (texts of songs).

PROCEDURES:

1. Distribute to each student the above listed springboards.
2. Play the cassette recording of the following transcript (TM only) for the students.

TRANSCRIPT OF TAPE:

1. Announcer:

Lying in the shadow of the Acropolis, is the quaint and picturesque section of Athens known as Plaka. Here, minstrels sing serenades and popular songs as they travel from tavern to tavern. Organ grinders slowly weave their way through the darkened narrow streets playing tunes thirty to fifty years old.

In the villages, one can hear women along a river bank singing to the multi-rhythmic sounds of their wooden paddles beating the wash clean. In the evening, a recent widow sits alone lamenting her loved one, while in the distance, a mother lulls her new-born to sleep. At the village coffeehouse, men gether to talk of politics, reminisce, and sing historic Klephtic songs from their particular region. Newly-weds are awakened by maidens singing at their window. Peasants travel to larger villages nearby to attend a "panigyri" -- a social gathering and celebration lasting for several days -- to dance to the music of ensembles. Music is truly an essential part of contemporary Greek life.

The music of Greece falls into two main categories: folk or regional music, and popular music. The folk music of Greece is clearly defined into two general groupings: music of the mainland and music of the islands.

The mainland regions of Thrace, Macedonia, Epirus, Thessaly, and the Peloponnesus are considered as being distinct musical regions, each having its own unmistakable style of expression. The slow, stately nature of the music of Epirus contrasts greatly to the pastorale styles of Thessaly and the highland idioms of the Peloponnesus. In complete contrast is the music of Thrace, where external musical factors have been assimilated.

Island folk music tends to be much lighter in quality. For example, the serenades of Corfu are quite different from the lively "Sousta" of Rhodes and Crete. Stringed instruments such as the santouri, laouto, violin, and lyra are preferred by the islanders.

2. Announcer:

Greek folk songs are divided into various categories according to their social functions and to the customs and ceremonies, which determine their usage. There are marriage and love songs, laments, dirges, and Klephtic songs--a great number of these songs are known to be created during the Ottoman rule, and during or after the war for Greek independence of 1821. They express in an infinite variety of feelings the lover of the Greek people for freedom.

During the Turkish occupation (from the Second half of the 15th century down to 1821), many people would abandon their families and homes and go to live in the mountains. They carried on for centuries a continuous warfare against the conqueror. The Turks called this class of men, Klephts (bandits or guerrillas). These men spent all their lives on the mountains under the most difficult conditions. Besides developing their physical abilities to a great degree of perfection, many of them were known to have the ability of composing and improvising verses and songs. Many of these Klephtic songs have a heroic tone and rhythm; others display a delicate feeling of tenderness and love, or a nostalgic yearning for loved ones far away. It is not possible to tell the age of most of the folk songs, especially those of a general social character.

3. Announcer:

In the following song, the words concern the exploits of patriots in the War of Independence. It is a Klephtic song from Epirus and accompanies a dance of the region, the Tsamikos, a war dance performed mainly by men.

(Play No. 1)

4. Announcer:

The next song features excerpts from traditional songs.

(Play Song No. 2)

5. Announcer:

This is a very old song, familiar throughout Greece--"To Erinaki" or "Young Irene." The translation is: "For days now, my Irene, I have passed your home, but the door is locked. What reason can I find for your cruel mother to keep you hidden inside? I want to come in and see you, talk with you, and kiss you. I love you, Irene."

(Play Song No. 3)

6. Announcer:

This is a song from Thessaly. A shepherd sings to his sweetheart and tells her that he will sell his goats and lambs to offer her jewels and fancy gowns; and he would give all his grazing land to offer her a palace. This is a song which accompanies a dance from the same region (Thessaly) and is performed by the young village maidens after church.

(Play Song No. 4)

7. Announcer:

The following song is from the island of Crete, where the people believe in living life to its fullest. The song is in a story form, a type of narrative poem composed in short stanzas, especially one of romantic character, and adapted for singing. It is similar to our American country-western folk songs. The translation is: Cursed is the one who has the opportunity for love and lets it pass by, since one does not know what the future will bring."

(Play Song No. 5)

8. Announcer:

The translation for the following song is: "Your beautiful eyes are like black olives; whoever kisses them is not afraid of death."

(Play Song No. 6)

9. Announcer:

The next song exhibits a blend of western and eastern cultural influences, characteristic of the Ionian island songs.

(Play Song No. 7)

10. Announcer:

This is an 18th century song from the Greek village of Alatsata in Asia Minor. It celebrates the beauty of the young girls in the village. "Oh my lovely brunette; where shall I plant you, you lovely village maiden? Yes, I shall plant you in my heart, thus shall I be able to conquer you, you beautiful one."

(Play Song No. 8)

11. Announcer:

A lullaby in any language is an expression of a mother's love for her child as she puts him to sleep. The Greek mother is most dramatic in her choice of words when speaking of the love she feels for her child. In the lullaby you will now hear, the mother says: "When you were born, my darling, the sun itself came down and bestowed upon you its radiance and brilliance, and then it returned to the sky."

(Play Song No. 9)

12. Announcer:

The following is a pastoral song, and is an example of a very traditional song, the shepherd laments the loss of his lamb which was stolen the night before by bandits, and he has such a deep concern about his flock that he refers to the stolen lamb as having golden horns and silver fleece. He then calls his shepherdess to share his sadness.

(Play Song No. 10)

13. Announcer:

The Greek people are proud of their folk songs which reflect the struggle that the nation has waged for survival throughout the centuries. They sing their songs, and dance them in their celebrations and festivals as their ancestors did before them. While it is true that the musical tastes of the urban centers are more cosmopolitan, folk singing and dancing in the countryside is as popular now as it ever was, with the dances being performed in native regional costumes during important celebrations.

It is of special interest that these folk songs and dances have been carried to every part of the world where Greeks have settled, and are enjoyed there in a form, the purity of which is astonishing in view of the time and distance that separates these people from their ancestors.

GREEK ETHNIC PROGRAM:

CREDITS

UNIT 11: BACKGROUND INFORMATION (Teacher's Manual)
Spelios, Thomas. Pictorial History of Greece. New York: Crown Publishers, Inc., 1967, 328 pp.

TRANSCRIPT OF TAPE (Teacher's Manual)
Record album notes by Sotirios Chianis fro Philips Recording (Monaural PCC 213)

SONG TRANSLATIONS
Record Album notes by Elfleida and Theodore Petrides from Monitor Recording MF 369.

SONGS USED AND ARRANGER

1) "In the Valley" -- arrangement by Gr. Constantinides

2) Excerpts

3) "Yount Irene" (To Erinaki) -- by Gr. Constantinides

4) "Karagouna" -- arrangement by Constantinides

5) "Kritiko" -- arrangement by Mnolis Kalomiris

6) "Ta matakia sou ta mavra" -- arrangement by Gr. Constantinides

7) "Kerkyra" --

8) "Alatsatiani" -- arrangement by Theodore Spathy

9)

10) "To Layarni" -- arrangement by Theodore Spathy

PERFORMERS
In songs 1 through 9 -- Elena Nikolaidi, Mezzo-Soprano
George Darden, Pianist
Song No. 10 -- Elena Nikolaidi, Mezzo-Soprano
Meridian (Mississippi) Symphony
(non-commercial recording)

UNIT 11 - SM
Springboard #1

TEXTS OF SONGS

1. This song concerns the exploits of patriots in the War of Independence. It is a Klephtic song from Eprius and is titled, "In the Valley," and it accompanies a dance of the region, the Tsamikos, a war dance performed mainly by men. The War of Independence against the Turkish occupation occurred from 1821 to 1830.

   "At the foot of the valley, in the dry villages, come eat and drink, dear brothers. The Klephts in uniforms covered with gold medals, sit, eat, and drink, and menace the city of Arta. Attention, Turks, they will retake the villages. Quickly, to arms, for they will attack like wolves!"

2. This selection features excerpts from several traditional songs.

   "Under the Oak Tree" - "Down there under the shadow of the oak tree, I saw my love dancing with the village girls and boys."

   In the second song, a young girl states: "Find a husband for me, but not an old one, for you will be sorry. I want a sparkling young man."

3. This is one of the most familiar songs throughout Greece, entitled, "Young Irene." "For days now, my Irene, I have passed your home, but the door is locked. What reason can I find for your cruel mother who keeps you hidden inside? I want to come in and see you, talk to you, and kiss you. I love you, Irene."

4. This song is from Thessaly. A shepherd sings to his sweetheart and tells her: "I would sell goats and lambs to offer you jewels and gowns, and I would give all my grazing land to offer you a palace."

   This song accompanies a dance from the same region. According to custom, it is performed by the young village maidens after church. The young men encircle them to watch and admire them, and at the end of the dance they throw their handkerchiefs to the one whom they intend to ask in marriage. The title of the song, "Karagouna," is widespread throughout the province of Thessaly and the inhabitants look upon it as their "national" song.

5. The next song is from the island of Crete and the people there believe in living life to its fullest extent. The song is in a story form, a type of narrative poem composed in short stanzas. The translation is:

"Cursed is the one who has the opportunity for love and allows it to pass by, since one does not know what the future will bring."

6. "Ta matakia sou ta mavra . . ." The translation for this song is: "Your beautiful eyes are like the black olives; whoever kisses them is not afraid of death." In Greece, the olive is symbolic of beauty, therefore, the text is extolling the dark eyes to the color of an olive.

7. This song exhibits a blend of western and eastern cultural influences, characteristic of the Ionian island songs.

8. The title of this song, "Alatsatiani," celebrated the beauty of the young girls of Alatsata, a Greek village in Asia Minor. It dates back from the 18th century.

   "Oh, my lovely brunette, where shall I plant you, you lovely village maiden? Yes, I shall plant you in my heart; thus, will I be able to conquer you, you lovely village maiden."

9. The following song is a lullaby and a Greek mother is most dramatic in her choice of words when speaking of the love she feels for her child. "When you were born, my darling, the sun itself came down and bestowed upon you its radiance and brilliance, and then it returned to the sky."

10. The final song is a pastoral song and is an example of a very traditional Greek folksong expressing a way of life. In this particular song, the shepherd laments the loss of his lamb, which was stolen the night before by the bandits and he has such a deep concern about his flock that he refers to the stolen lamb as having golden horns and silver fleece. He then calls his shepherdess to share his sadness.

UNIT 11 - SM
QUESTIONS

WHAT DO YOU THINK?

1. In the tape recording and manuals, the Kelphts were discussed. Who were they and what did they accomplish?

2. In times of way and conflict, there have been groups of people like the Klephts. Name other groups who, under similar circumstances, reacted in much the same way.

3. The map of Greece included in the manuals designated many regions of Greece from where the songs come. Name several regions in the United States that have produced songs which relate to those U.S. regions.

4. We have already discussed instruments. Name one particular instrument that was found in one area of America that was especially used to accompany folk music.

5. Name some songs that concern patriotism in the United States during conflict and war. After identifying these songs, relate them to their historical settings.

6. In Question #3, we discussed regions in the United States. Name some various ethnic groups that have made a special contribution to folk music in this country.

UNIT 12 - TM

GOAL:

To examine the cultural and historical significances of dance through the use of video-tape and related material in the accompanying manuals.

OBJECTIVES:

1. Students will become familiar with categories of the Greek folk dances, the characteristics of the dances, the diagrams and steps of the dances, and the musical background.
2. Students will be able to compare certain characteristics in the dances seen on the video-tape with other folk dances.
3. Students will hear again musical expressions already encountered in the two preceding units (i.e., rhythms, instruments, etc.).
4. Students will learn of influences that led to the historical and cultural backgrounds of each dance on the video-tape.

BACKGROUND INFORMATION:

There is no possibility of defining the real meaning of the words, "dance," "folk song," "music," or of judging them in any manner without a previous effort to study them in the natural background of the country where they were born. There must also be a search for the sources they sprang from and an examination of the psychological needs of the human society which created them.

Liberty, pride, and noble rivalry were characteristics of Ancient Greece. A sense of harmony, a whole age of tragic and satyric poets -- all this did not belong to the elite, but to the people. The people took part in it. It was their property.

Ways of life changed, but basically the same spirit was there. Wars occurred to save the heritage and civilization--wars in the north, east, west, and south of the vast empire. These facts constitute the historic continuity of the Greeks. Facts can be found not only in the works of art and writing of the ancient Greeks, but those that came through alive in the dances, songs, costumes, superstitions, and festivals of the people. This is why the folk dances and songs have a deeper meaning and a greater value, because they survived as the highest forms of Greek history. Greece's history is expressed through this treasure which no conquerors could ever take away, and the people left to us the loveliest songs at the time of the War of Independence.

Dancing is their most direct expression of human feelings and sentiments. People had no pens and paper, nor the education to express their inner self. They had not even the time: they worked, they fought, and once in a while, relaxed by dancing, thus expressing their joy for a battle won, or their sorrow for their fate.

When one says that the folk dances carry history in them, one does not mean that they are performed as they were performed 2,500 years ago. Few written descriptions exist (in a few passages of Homer, Plutarch, and Xenophon). However, there are many ancient vases with representations of dances and many frescoes in monasteries that can convince one that there certainly is a correlation between the old and the new. This also applies to the musical instruments used today by Greek folk musicians.

The folk dances of Greece, accompanied by music played on traditional instruments and frequently also with singing, are of two distinct kinds. The lively "pidiktos" and the restrained "syrtos" are the distinguishing measures of these two groups. Dances comprised of alternating pidiktos and syrtos measures constitute a third and derivative group.

The pidiktos, literally the "leaping" dance, was born on the rugged mountains of Greece and is appropriately danced by men alone. The syrtos, or "dragging" dance, on the other hand, is most frequently seen in the lowlands, coastal regions and the islands. Both men and women dance the syrtos.

Greek circular dances, the characteristic pattern of most national dances in the country, are often named after the place where they first developed into a recognized form or variation; or after a profession as in the case of the "Hassapikos" (Butcher's Dance). Finally, their names denote the category to which they belong, as the Klephtikos or Klephtic; that is, the warrior-patriots'dance.

The most popular form of the Greek dance is the open circle with the regular handhold position; i.e., when facing the chain of dancers, their arms resemble the letter W; hands are held out to the sides, shoulder high with almost a right-angle bend at the elbow. (See Illustration 1).

The next popular dance form is the straight line in which the outstretched arms are placed on the shoulders of the adjoining dancer. The straight line usually contains about five people while the open circle has many more. (Illustration 2).

Lastly comes the curved-line dance with its basket-weave hold. Every other dancer holds hands across the waist of the adjoining dancer. The left arm is over the right arm of the adjoined dancer. (See Illustration 3)

The video-tape which you will now see features four characteristic dances: The Hassapiko, the Naftiko, the Tsamiko, and the Kalamatiano. In the following pages of the manual, you will find background information on each dance, the characteristics, formation, and time. In some cases, a diagram is given to show positions of feet, as well as a page devoted to the basic steps of each dance.

The dancers you will see are all young Greek-Americans in appropriate costumes. Naturally, to see these dances performed by native Greeks in native costumes would be the most ideal situation. However, it is very interesting to see these young people express themselves so capably in presenting a part of their cultural heritage.

MATERIALS AND EQUIPMENT

1. Class copies of Springboard #1 (excerpts from the above Background Information).
2. Class copies of Springboard #2 (illustrations of the three handhold positions).
3. Class copies of Springboard #3 (backgrounds, diagrams, and steps of the dances).
4. Video-tape player and video-tape of dances.

PROCEDURES:

Distribute to each student Springboards #1, #2, and #3, allowing appropriate reading time for the background information. Should the instructor desire it, the unit could be divided into two classroom periods:

First day: Reading and discussion of the dances

Second day: Viewing of the video-tape and general discussion

-or-

First day: Reading and viewing of only two of the four dances on the video tape;

Second day: Reading and viewing of the final two dances on the tape.

GREEK ETHNIC PROGRAM:

CREDITS

UNIT 12: BACKGROUND INFORMATION -- Teacher's Manual

Notes by Dora Stratou from a Program of Greek Dances, Athens: 1966

Notes by Fivos Anoyanakis for Recording Counterpoint/Esoteric CPST 5527; Petrides, Theodore and Elfleida, Folk Dances of the Greeks. New York: Exposition Press, 1961, 78 pp.

ILLUSTRATIONS -- Teacher/Student Manuals

Petrides, Theodore and Elfleida, Folk Dances of the Greeks. New York: Exposition Press, 1961, 78 pp.

VIDEO-TAPE -- Non-commercial; taped in the studios of the St. Petersburg (Florida) College.

BACKGROUND OF THE FOLK DANCES OF GREECE

The folk dances of Greece, accompanied by music played on traditional instruments and frequently also with singing, are of two distinct kinds. The lively "pidiktos" and the restrained "syrtos" are the distinguishing measures of these two groups. Dances comprised of alternating pidiktos and syrtos measures constitute a third and derivative group.

The pidiktos, literally the "leaping" dance, was born on the rugged mountains of Greece and is appropriately danced by men alone. The syrtos, or "dragging" dance, on the other hand, is most frequently seen in the lowlands, coastal regions, and the islands. Both men and women dance the syrtos.

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The most popular form of the Greek dance is the open circle with the regular handhold position; i.e., when facing the chain of dancers, their arms resemble the letter W; hands are held out to the sides, shoulder high with almost a right-angle bend at the elbow. (See Illustration 1).

The next popular dance form is the straight line in which the outstretched arms are placed on the shoulders of the adjoining dancer. The straight line usually contains about five people while the open circle has many more. (See Illustration 2).

Lastly comes the curved-line with its basket-weave hold. Every other dancer holds hands across the waist of the adjoining dancer. The left arm is over the right arm of the adjoined dancer. (See Illustration 3)

The video-tape which you will now see features four characteristic dances: the Hassapiko, the Naftiko, the Tsamiko, and the Kalamatiano. In the following pages of the manual you will find background information on each dance, the characteristics, formation, and time. In some cases, a diagram is given to show positions of feet, as well as a page devoted to the basic steps of each dance.

The dancers you will see are all young Greek-Americans in appropriate costumes. Naturally, to see these dances performed by native Greeks in native costumes would be the most ideal situation. However, it is very interesting to see these young people express themselves so capably in presenting a part of their cultural heritage.

FIGURE I

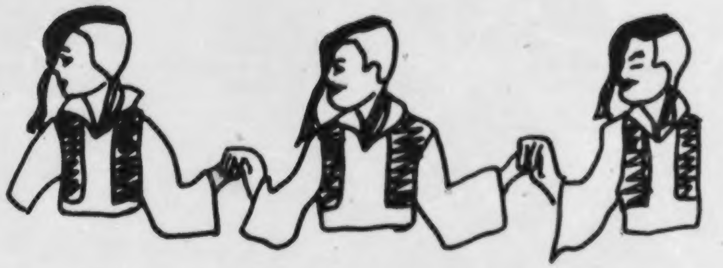


FIGURE II

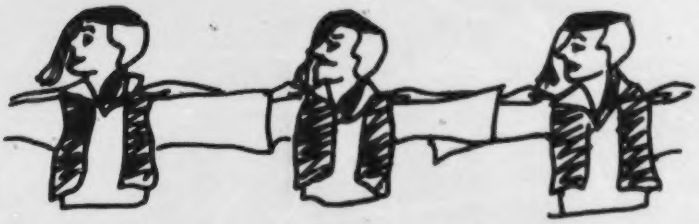
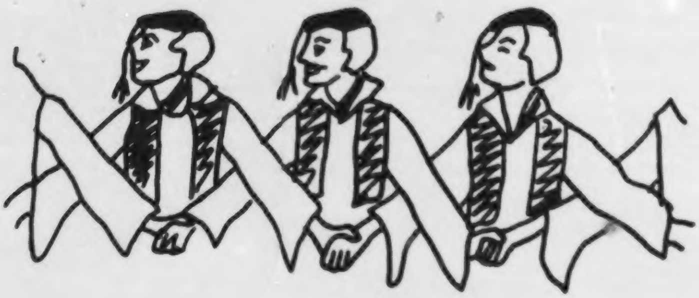


FIGURE III



KALAMATIANOS

This dance is one of the most popular dances in Greece. Originally a Syrto (full name--Kalamatiano Syrto Horo), it slowly gained the spirit and form of a "Pidiktos", so that not only the leader leaps and whirls in various embellishing figures, but the line of dancers will hop and skip as well.

This dance, as its name indicates, originated and was most popular in Kalamata, a town located on the southwestern shore of the Peloponessus; however, there seems to be quite a close connection with the ancient chain-dance called "Ormos".

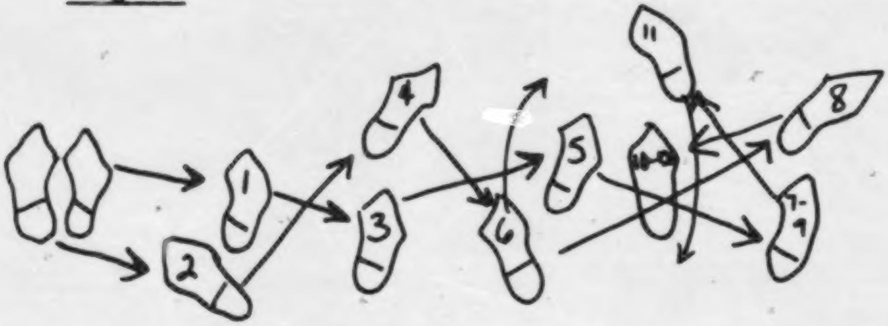
The rhythm of the Kalamatiano if 7/8, which in itself sets it apart from the Syrto dances, because, generally speaking, they are in 2/4 time.

The time of the dance is broken down as follows:
3/8 + 2/8 + 2/8 = 7/8 which again makes it different from
other dances of 7/8 time.

Characteristics: Gay and carefree.

Formation: Open circle, moving counter-clockwise with regular "W" handhold (as in Illustration No. 1).

Diagram:



STEPS TO DANCES

KALAMATIANOS:

1, 2, 3	Side r.
1, 2	Cross l. behind r.
1, 2	Side r.
1, 2, 3	Cross l. in front of r.
1, 2	Side r.
1, 2	Cross l. behind r.

1, 2, 3	Side r.	
1, 2	Cross l. behind r.	
1, 2	Side r.	
1, 2, 3	Cross l. in front of r.	(Most popular form)
1, 2	Side r.	
1, 2	Cross l. in front of r.	

The line may use any one of the following balances to complete the steps of the dance as given above; i.e., the first half comprises movement to the right, the second half, the balance. The balances are listed in order of their popularity.

BALANCES I:

1, 2, 3	Side r.
1, 2	Cross l. in front of r., weight off r.
1, 2	Weight back on r.
1, 2, 3	Step back l.
1, 2	Step back r., weight off l.
1, 2	Weight on l.

BALANCE II:

1, 2, 3	Side r.
1, 2	Cross l. in front of r., weight off r.
1, 2	Weight back on r.
1, 2, 3	Side l.
1, 2	Cross r. in front of l., weight of l.
1, 2	Weight back on l.

HASSAPIKO

This dance is one of the most popular forms of dance expressions to be found throughout the whole of the Near East, and like a number of others, has lost its Greek name and is popularly called by the Arabic-Turkish name for "butcher" -- "Hassapiko."

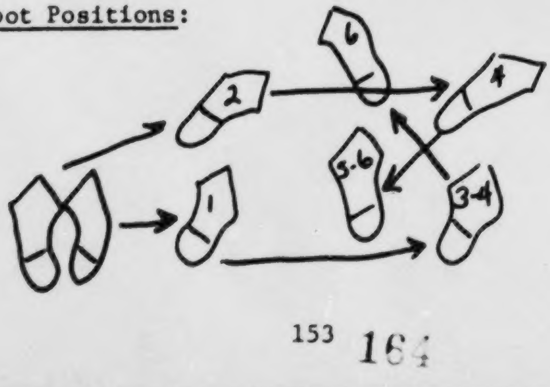
Long before the Turkish conquest of the Byzantine Empire, the dance was already popular throughout the area; it was popular during the Hellenic Age and was introduced by the soldiers of Alexander the Great's army. It was a war dance and was adopted from an ancient shepherd dance of the Macedonian-Thracian region.

The movements depicted a stealthy approach on the enemy; contact and battle with them; then victory. This was used to prepare the soldiers for battle; teaching them to move silently, signals for movements were transmitted by touch. As the battle ensued, commands were shouted and, in both cases, the shepherd, soldier or dancer was to move immediately into a new pattern. Finally, the music speeded up so much that it was almost impossible to keep up with it--this depicted the victory.

This dance today has actually broken up into two distinct parts; there is no gradual acceleration, and the very wild section at the end has been dropped altogether. There remains the slow Hassapiko which is also known as the Naftiko (Sailor's Dance). The fast Hassapiko is simply called Hassapiko. General terms are also applied to it such as: village dance, festival dance, wedding dance, etc. Both the slow and fast parts have numerous variations, with the whole line participating in the execution of the intricate variations, which are performed spontaneously, as the leader signals them.

Characteristics: Gay and carefree. A high-spirited dance on the balls of the feet with many variations and fast, tricky steps.
Formation: Open circle. Hands on shoulders. General movement counter-clockwise.
Time: 2/4

Diagram of Foot Positions:



STEPS TO DANCES

HASSAPIKO:

1 Step r. l. quickly to r.
2 Step r. l. quickly to r.
1 Step r. to r.
2 Hop on r. and kick l. in front of r.
1 Step l. back next to r.
2 Hop on l. and kick r. in front of l.

1 Step r. to r.
2 Step l. in front of r.
1 Step r. to r.
2 Hop on r. and kick l. in front of r. at the same time.
1 Step l. back next to r.
2 Hop on l. and kick r. in front of l. at the same time.

1 Hop on l. traveling to r.
2 Hop on l. traveling to r.
1 Step r. to r., step l. in front of r.
2 Step r. in place.
1 Step l. back next to r., step r. in front of l.
2 Step l. in place.

UNIT 12 - SM
Springboard #3
Continued

TSAMIKOS

The Tsamiko, as its name suggests, originated in and was the most popular dance of the area of Tsamidon. The name Tsamidon and Tsamouria (Turkish Camouria) seem to be corruptions of the ancient locality which they now represent and in the past was called Camania. The Turkish name for a person of this area is "Cam." However, during the War of Independence, it became the favorite dance of the Klephts (Mountain fighters), and it spread from Epirus through all of Greece and is particularly enjoyed in the Aetolo-Acarnania area. It is not only symbolic of the shepherd's climbing and leaping among the mountain crags and ledges, but goes further back into antiquity, for it is one of the many dances which were associated with the sacred crane.

The dance is different from the general type of war dance, for quite often, especially in Epirus, the beat is slow; yet because of it, the excitement stirred up in the individual, especially the leader, is more deeply rooted than in the faster war dance. The peak of the dance exhorts the leader to perform outstanding gymnastic and acrobatic feats.

The timing of the dance is 3/4, broken down in this manner:

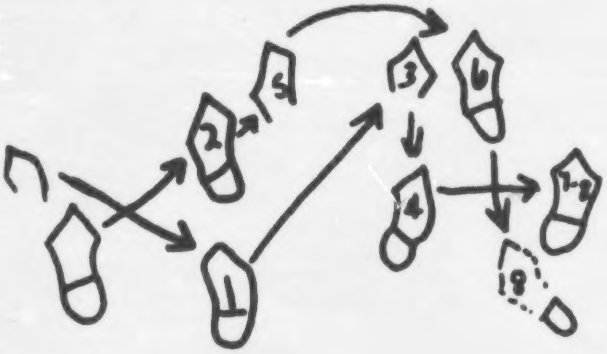
$$\overset{1,2}{2/4} + \overset{3}{1/4} = 3/4$$ or slow, quick.

Sometimes the beat is in 3/8 and occasionally 6/8.

Characteristics: Dignified and warlike, with the leader doing many jumping and leaping figures.

Formation: Open circle, moving counter-clockwise with the regular "W" handhold. Right foot crossed over left always before starting this dance.

Diagram:



STEPS TO DANCES

TSAMIKOS:

1,2 Side r.
3 Cross l. in front of r.

1,2 Side r.
3 Cross l. in front of r.

1,2 Side r.
3 Cross l. in front of r.

1,2 Side r.
3 Lift l. foot to calf of r. leg, hopping on r.

1,2 Side l. (moving clockwise)
3 Cross r. in front of l.

1,2 Side l.
3 Cross r. in front of l., pointing toe, and hop on l.

The sixteen-step variation is the more correct form of the dance as it was introduced to the rest of Greece from Epirus. The last four steps have been eliminated in the other versions which come from central and southern Greece and which are the most popular in the United States.

The right foot always crosses over the left foot before starting the dance.

1,2 Side r.
3 Cross l. in front of r.

1,2 Point r. foot forward right oblique.
3 Step r. back next to l.

1,2 Point l. forward.
3 Cross l. in front of r.

1,2 Side r.
3 Hop on r. foot, kicking l. foot up behind about knee high

1,2 Side l. to left.
3 Cross r. in front of l.

1,2 Side l.
3 Kick r. foot across l. shin while hopping on l.

1,2 Side r. to right.
3 Cross l. in front of r.

1,2 Point r. to right side.
3 Cross r. foot over l. foot

UNIT 12 - SM
QUESTIONS

WHAT DO YOU THINK?

1. How do we know that many of the ancient Greek dances have a continuing link with the present folk dances? Where are descriptions of depictions found?

2. Describe the two distinct kinds of Greek folk dances.

3. Describe the three most popular dance forms with their hand-hold positions.

4. Name one particular folk dance in America that would be similar to one of the Greek dances.

5. In describing the square dance, relate certain characteristics to the Greek folk dance. (i.e., various hand-hold positions, movements of the feet, straight-line, curve-line, etc.)

6. What kind of musical instruments are usually found accompanying square dances? Are these instruments in any way related to the Greek instruments already discussed in Unit 10? In what way?

7. Costumes and dress serve as an important background to the Greek folk dances. Most of us have seen square dancers in a live performance, television, or movies. Describe the type of dress or costume worn.

8. Name various forms of dancing that you are familiar with in this country. What kind of rhythm usually accompanies the dances you named? Relate them to the dances you saw on the video-tape or the dances described in your manual.

9. Name some dances that are particular to various ethnic groups, such as Mexican, Spanish, Jewish, Polish, Russian, etc.

GOAL:

To examine the contents of Greek-American newspapers and compare them with American newspapers.

OBJECTIVES

1. Students will be able to describe similarities and differences between American and Greek-American newspapers.
2. Students will be able to list the kinds of news discussed in Greek-American newspapers (i.e., political, social, religious).
3. Students will be able to list reasons for the kinds of advertisements used in Greek-American newspapers.

HYPOTHESES:

1. If ethnic newspapers contain articles about activities in one's native country, then a communication bridge with the native country will be established.
2. If ethnic newspapers publish news about an ethnic group throughout the country, then a means of identifying with the accomplishments of the ethnic group will be available.
3. If ethnic newspapers advertise products and services similar to those found in one's native country, then a segment of the native culture will be reinforced in the American community.

BACKGROUND INFORMATION:

Originally, ethnic newspapers were published entirely in the foreign language of a particular ethnic group (the earliest Greek newspaper in America was the Atlantis, 1894).[1] However, the emergence of the foreign language radio, better educated immigrants, and a larger number of immigrants who already knew English, have caused a decrease in the number of foreign language newspapers.

There is always a tendency among aliens who speak a foreign language to congregate in groups. This is a natural tendency since people tend to go to those whom they know, to those whose speech they can understand, and to those from whom they may receive help and suggestions. Comparatively, ethnic newspapers still serve a purpose for immigrants and native born Americans of foreign ancestry. The press keeps the immigrants in touch with the political struggle and other news at home, and in some degree gives them an opportunity to take part in those events.

SOURCE:

1. Hellenic Chronicle, 324 Newbury Street, Boston, Massachusetts.
2. Hellenic Times, 305 East 40th Street, Box 346, New York, New York.
3. Orthodox Observer, 8 East 79th Street, New York, New York.
4. Park, Robert E., Americanization Studies: The Immigrant Press and Its Control, 1971.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.

PROCEDURES

1. Each student should be given a copy of the newspaper articles contained in Springboard #1, and the teacher should read the following statement for students to think about as they read the articles from several Greek-American newspapers:

   > "In America, as in Europe, it is language and tradition rather than political allegiance that unites the foreign populations."[1] (p. 5)

PROCEDURES: (Continued)

Encourage the students to read several articles. Allow approximately 20 minutes for this. The questions listed should then be used in class discussion.

2. Each student should be given a copy of the advertisements contained in Springboard #2. Allow approximately 5 to 10 minutes for this, then use the questions listed for class discussion.

UNIT 13 - SM
Springboard #1

The following are articles from different Greek-American newspapers. See what similarities and differences you notice in these as compared to other American newspapers.

Hellenic Chronicle - 1/30/75

BAKALIS MAY SEEK ILLINOIS GOVERNORSHIP

CHICAGO - Michael J. Bakalis has stepped out as superintendent of Illinois schools and has moved into an area which he hopes will set the stage for a possible quest for the governorship.

Bakalis, 36, is moving in pretty much the same direction that Michael S. Dukakis moved in preparing for his successful campaign for the Massachusetts governorship.

Bakalis has announced that he will be forming a statewide volunteer education advocacy organization, the Illinois Committee for Educational Excellence. Dukakis did pretty much the same by becoming a sort of Ralph Nader in the Bay State and by taking on a post as moderator of an educational television show, "The Advocates."

Bakalis told newsmen he will embark on a national lecture tour as a distinguished education policy fellow of the Institute for Educational Leadership, George Washington University, Washington, D.C. He will be serving as a visiting professor of education at Northwestern University, Evanston, and the University of Illinois, Champaign and directing a project in alternative education sponsored by the Eli Lilly Foundation.

He also plans writing a book on education and politics.

Bakalis also said he will be making some decision on any future participation in the Illinois political arena within the next six to eight months.

"I will be evaluating the political scene and will be making a determination about any commitments for 1976," he said.

Hellenic Chronicle - 1/30/75

MORE OPTIMISM SEEN IN GREECE

WASHINGTON - Change of government has been seen by one economic writer for the cautious optimism evident in economic circles in Greece today.

In an article in "Commerce Today," John L. Priamou of the U.S. Bureau of International Commerce, is quoted as attributing the shift from the pessimism of 1974 to cautious optimism as being primarily due to the change of government.

It is noted that the dictatorship in an effort to combat rampant inflation adopted stringent anti-inflationary measures, which, though stabilizing prices, stunted the growth of the economy.

The 1974 growth rate, with the exception of agriculture, thus fell from a 10.5 in 1973 to zero last year. The Caramanlis government is now trying to find ways to revitalize the economy and to bring inflation to an acceptable level while trying to correct the chronic imbalance of payments.

Credit restrictions have been relaxed, minimum salaries increased, heavy taxation on new construction abolished. The government hopes to stimulate industrial development with an emphasis on export-oriented production.

Total imports in 1973 were $4,047 million; those for the first six months of last year, $2,143 million. Imports for the year will likely be pegged at $4,700 million. The U.S. is third in rank among suppliers of Greek imports, with Western Germany and Italy running ahead. Revitalizing of the economy, however, offers U.S. suppliers a prospect for improvement. U.S.-made metalworking machinery, office machinery, farm equipment, organic chemicals, plastic, lumber, paper, hotel and recreation supplies are expected to sell well in Greece; but improvement is also expected in aviation industry products, mining, food-processing and packaging, refrigeration, air-conditioning, scientific instrumentation, pollution and environmental control equipment, medical and pharmaceutical goods and iron and steel scraps.

U.S. telecommunications and electronic equipment is also expected to sell well in Greece.

Orthodox Observer - 2/5/75

ATHENS HEADS DRIVE

CHICAGO - George D. Karcazes, board president of the Hellenic

Foundation, has announced that March 1 has been selected as the date of a Founders' Dinner, which will be the most ambitious fund-raising project in the history of the Foundation.

General chairperson of the event is Andrew A. Athens, Chicago industrialist. Funds raised will provide subsidies for the needy residents of the retirement home, Hollywood House, and will implement the social services programs that have already been initiated.

Honored on that evening will be the Foundation's founders, headed by F. George Mastrantonis, who conceived the idea of a retirement home for the aged and was instrumental in the establishing of the Foundation.

Athens, who is president of Metrol Steel Corporation, is president of the United Hellenic Council of Illinois.

Tickets for the banquet are being sold by board and auxiliary members and through the Foundation office, 5700 North Sheridan Road, Chicago, Illinois 60660.

Orthodox Observer - 2/5/75

ORTHODOX NEWS BRIEFS

'Christian Unity' in Jerusalem

Jerusalem (RNS) - A highlight of the Week of Prayer for Christian Unity (January 18-25) in the Holy Land was the participation of Protestants, Anglicans, and Roman Catholics at an "Apodypnon," or Sunset Service, of the

Greek Orthodox Church in the Church of the Holy Sepulcher.

In Nazareth, joint prayers and lectures were held under the auspices of a newly formed Ecumenical Committee of clergy and laity representing Catholic, Orthodox, and Protestant churches.

An Ecumenical Musical Evening featured choirs of the Greek Orthodox, Catholic, Armenian Orthodox, Lutheran, Anglican, and Etheopian Orthodox churches.

Orthodox Observer - 2/5/75

ANTIOCHIAN ARCHBISHOP: ABORTION MESSAGE

ENGLEWOOD, N.J. - On the occasion of the second anniversary of the Supreme Court decision on abortion, Metropolitan Philip Saliba, Archbishop of the Antiochian Orthodox Archdiocese of New York and All North America, issued an encyclical on abortion.

Archbishop Philip notes that "The Supreme Court's 1973 decision reflects a strong trend in our society toward the dehumanization and objectification of man . . . there is no more reverence for life.

He emphasizes that "the right-to-life issue is not restricted to the unborn. Abortion kills our unborn, infanticide claims our infants and euthanasia will claim you and me if tomorrow we become ill and are no longer considered useful to society."

The Archbishop encourages all his faithful to become better educated on pro-life issues and to assist in finding the best solutions for all the lives involved. Educational material is available from the National Right-to-Life Committee, 1200 15th Street, N.W., Suite 500, Washington, D.C. 20005.

His Eminence concludes with the Prayer that Orthodox Christians "will not sit silently and assist in the destruction of human life through their lack of action."

Hellenic Times - 2/6/75

NEW YORKERS SEE AHEPA'S MISSION OF MERCY TO CYPRUS

On Sunday, January 26, 1975, over 500 persons saw for the first time in New York the A.H.E.P.A. Fact Finding "Mission of Mercy to Cyprus" film, which was narrated by the "Kojak" star, Telly Savalas.

Speaking at this affair was the Congressman Mario Biaggi, who blasted the U.S. Government for not preventing the acts of aggression by Turkey on the Mediterranean Island of Cyprus. The American people have paid with their tax dollars the arms which are illegally being used to kill innocent women and children of this once peaceful and prosperous country.

Congressman Biaggi fears that Cyprus will shortly find itself in the same peaceful solution which presently exists in Ireland, Korea, Viet Nam and Laos. "There will be a North and South Cyprus, and there will never again be peace on that island," said Biaggi.

"The proposed $235 million for materials and aid to Turkey from the United States can guarantee the loss for a peaceful solution on Cyprus," said Biaggi.

Other speakers at the premiere showing included former Under Secretary to the Treasury Gene Rossides; Consul General to Cyprus, Dino Moussoutas; Supreme President of the Order of A.H.E.P.A., William G. Chirgotis; and George Doukas, Coordinator of A.H.E.P.A.'s Cyprus Mission of Mercy Trip and Long Island Press Reporter.

The program was sponsored by Stephen Parnassa, District Governor of A.H.E.P.A. District No. 6, New York State; Anthony Porfiros, Chairman of the Board of H.A.N.A.C. and Louis Mavromatis, President of Enosis Lefkariton of Cyprus in America.

Director of the program was Archie Mavromatis, Secretary of A.H.E.P.A. Chapter No. 403 and ethnic coordinator of the City's Manpower Career Development Agency.

Hellenic Times - 2/6/75

EDITORIAL

START A CHAIN REACTION!

Incredibly, the Defense Department notified Congress recently that it intends to sell Turkey $229 million in arms to modernize 885 M-48 U.S.-supplied tanks.

In an attempt to counteract this action, immediately contact, in person, by telephone and wire, your Senators and Congressmen (202) 224-3121, the President (202) 456-1414, Secretary of Defense James R. Schlesinger

(202) 695-5261, and Secretary of State Henry A. Kissinger (202) 632-9884, and express your strongest possible protest to this potential sale as illegal under the Foreign Assistance Act, as amended, and contrary to the interests of the U.S. Such a sale compounds the U.S. appeasement and support of Turkish aggression. It endangers our relations with Greece, who is far more important to U.S. strategic interests than Turkey.

START A CHAIN REACTION TODAY! Have five relatives and friends do the same.

Hellenic Chronicle - 1/30/75

COCKINOS TOP HANCOCK AGENT

Nicholas G. Cockinos, veteran employee of John Hancock Mutual Life Insurance Company, has been named top agent of the company in Boston and 14th nationwide.

Cockinos, who has been with the firm since leaving the Marine Corps in 1948, is 14th among 15,000 Hancock agents throughout the country. In photo, the honoree, left, is congratulated by Edwin J. Matz, company president.

Cockinos, life and qualifying member of the Million Dollar Round Table, is secretary-treasurer of the 1,500 member Boston Life Underwriters Association.

As a result of his honor, Cockinos and his wife, Irene, and daughter, Ginny, will be spending a week at Freeport's Kings Grant Inn next month.

A surprise congratulatory gesture for Cockinos was a horseshoe floral wreath from Stavros Cosmopulos of Hill, Holliday, Connors, Cosmopulos. The two are lifelong friends and business associates. Cockinos also received many messages of congratulations.

The Cockinos family attends St. Catherine's Church, Quincy, of which Cockinos is a past president.

Hellenic Chronicle - 1/30/75

PETER ZEGRAS NAMED SALES DIRECTOR NATIONALLY FOR BURLINGTON HOSIERY

NEW YORK, N.Y. - Peter S. Zegras of Weston, Connecticut, has been promoted to National Sales Director for Burlington Brand Ladies Hosiery, it has been announced by Matthew Chamlin, president of Burlington Hosiery Company, division of Burlington Industries.

Mr. Zegras, 35, will be responsible for sales development; management of sales policies and plan; and supervision of all New York and national field sales personnel for Burlington Brand Hosiery. He was formerly manager of sales and administration for the brand.

Mr. Zegras joined Burlington Hosiery Company in 1973, following a seven year association with Pepsi-Cola, where he served four years as director of food store sales and three years as advertising brand manager for many of the company's products including Pepsi-Cola and Diet Pepsi-Cola. He has previously been a product manager for Canada Dry. He has also been with

Papert, Koenig and Lois and Benton and Bowles advertising agencies. He has more than 14 years experience in marketing, sales, and merchandising of established national brands.

From 1962-63, Mr. Zegras was supreme president of Sons of Pericles. A graduate of Fordham University, with a B.S. degree, Mr. Zegras resides with his wife and family in Weston, Connecticut.

Hellenic Chronicle - 2/13/75

CONGRESSMAN YATRON DISTURBED WITH SOCIAL SECURITY INEQUITIES

WASHINGTON --Congressman Gus Yatron has introduced a bill which he says will "seek to correct one of the most glaring inequities of our Social Security system." The inequity to which he referred is the section of the Social Security law that requires reductions of other Federal pensions in certain cases when Social Security benefits are increased.

Yatron says that legislation which he has introduced would rectify the present situation. As the Congressman explained, the problem is that Social Security increases often push recipients into higher income brackets. "If an individual is receiving any other type of Federal pension when this occurs, (for example, SSI, AFDC, or Veterans' pension), the Social Security increase will result in a decrease in the other pension. The end result of this adjustment process is that a person loses more than he gains by the Social

Security increase." According to Mr. Yatron, "this was clearly not the intent of the law."

He continued: "We must protect the limited and fixed incomes upon which these veterans and widows depend."

Congressman Yatron stated that the bill has generated "considerable bipartisan support, and I am hopeful that the Congress will approve this measure quickly."

Orthodox Observer - 2/5/75

ATHENAGORAS STATUE COMMISSIONED

NEW YORK - Sculptor Nikolas Ikaris has been awarded the commission to design the statue of the late Patriarch Athenagoras I, for which funds were collected by the Orthodox Observer from its readers.

Selection of Mr. Ikaris as the artist to execute the statue was made by a committee appointed by the Archdiocesan Council for this purpose. Dr. Kimon Doukas, representing the committee, said, "The selection was made after careful consideration of numerous artists here and in Greece." Other members of the committee were: Michael Sotirhos, Peter T. Kourides and Emmanuel Kondacosta.

The 26-inch-high rough model of the statue shown here will be over seven feet high when it is reproduced in bronze and placed on a low pedestal on the campus of Holy Cross School of Theology in Brookline, Massachusetts.

Patriarch Athenagoras founded Holy Cross in 1937, when he was Archbishop of the Americas. Originally in Pomfret, Connecticut, the seminary was moved to Brookline in 1947.

The model, which has been approved by Archbishop Iakovos and the Statue Committee, shows the beloved Ecumenical Patriarch of Constantinople wearing a simple clerics robe and carrying a chalice in his left hand while offering a blessing with his right hand.

Dedication of the statue is scheduled at Holy Cross on September 14, 1975, the feast day of the Holy Cross.

The artist, Mr. Ikaris, is a native of the island of Icaria. He is a graduate of the Fine Arts Academy of the Athens Polytechnic School. He has taught art at the City University of New York and has won awards in many international exhibitions. Other commissions have included: a bust of Einstein for the Atomic Center in Athens; a bust of Alexander Fleming for the Medical School of Athens; a statue of Albert Schweitzer for Germany; a statue to Beethoven in Vienna; and a statue of President Harry Truman in Independence, Missouri.

Hellenic Times - 2/6/75

HOLY CROSS THEOLOGY SCHOOL DEAN SPEAKS AT ANTI-ABORTION RALLY

BOSTON - An Anti-Abortion Rally held at Boston's City Hall Plaza on the occasion of the second anniversary of the Supreme Court decision permitting in effect, abortion on demand, on Wednesday, January 22, included a talk by the Reverend Dr. Stanmley S. Harakas, Dean of Holy Cross Greek Orthodox School of Theology, Brookline, Massachusette.

The Dean, who is also Professor of Orthodox Christian Ethics at the Seminary, related the efforts of the Pro-Life movement to the persistent preaching of the truth of God in the face of apparently overwhelming odds by the Old Testament Prophets, the Apostles and the great Fathers and Missionaries of the Church.

Father Harakas made a strong point of noting that the ethical concern for the protection of life was not limited to any single religious body. Eastern Orthodoxy, he noted, throughout its history, has opposed abortion and upheld respect for human life as a basic ethical requirement.

The Dean is a member of the Board of Governors of Volcom, an organization committed to opposing abortion practices through educational means. He has authored a number of articles on the subject which have been widely reprinted in Orthodox Christian religious publications, and he has appeared at legislative hearings in opposition to life-destructive legislation. He is married and the father of five children.

Hellenic Chronicle - 2/6/75

EVENING LITURGY

Though it has not become general practice, it is now permissible for churches to celebrate the Divine Liturgy commemorating a feast day on the evening of the feast.

The Roman Catholic Church has been doing this for many years, making it possible for faithful to fulfill their obligation by attending a holy day service the night before the event. The next step was a natural one--Sunday Masses on the evening before.

Recently the Greek Orthodox Archdiocese in a protocol, No. 175, informed its far-flung parishes that "in order...to better serve the spiritual needs of the membership of our Archdiocese...we have decided... to allow the celebration of the Divine Liturgy to take place on the eve of the feast...This applies only to the commemoration of feasts for saints which occur on weekdays..."

It cannot help but improve attendance at feast day Liturgies.

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UNIT 13 - SM
Springboard #1
Continued

QUESTIONS:

1. What are these articles about? What do they describe?

2. What do you think is the primary puposes of a newspaper which contains these kinds of articles?

3. What kinds of similarities and differences do you notice in these and American newspapers?

4. Why do you suppose there is a mixture of news about Greeks in America and Greeks in other countries such Greece?

UNIT 13 - SM
Springboard #2

The following advertisements come from several Greek-American newspapers. What kinds of advertisements do you find? What purpose do they serve?

(See following pages)

REAL ESTATE

WINCHESTER
$43,900

room Colonial, including 3 bedrooms, knotty pine den off living room, full dining room, and modern kitchen.

Handy to school and center, excellent financial terms available.

S.R. Josephson, Broker
729-2500
Electra Apostolou
729-2052

NCOME PROPERTY

FOR SALE

North of Boston 9 Unit Brick

Excellent location. Excellent return on investment. Excellent financing available. $135,000.

Call D. J. DeBenedictis
665-3355

ROOM FOR RENT
WTON CORNER

Kitchen Privileges
$20. per week

Call 269-5920

HOUSE FOR SALE

WAKEFIELD
EXECUTIVE ESTATE

3.7 Acres. Owner must sacrifice and will give financing to strong buyer.

Call D.J. DeBenedictis
665-3335

FOR SALE

Condominium Penthouse

Paleo Faliro

Overlooking Aegean Sea 3 Bedrooms, 1½ baths, living-dining room, servants room, large kitchen, large out-oor veranda (half glass nclosed), with furniture if desired. For more info call (615, 352-5652 or write "ANDERSON", 6000 Cargile Road Nashville,

For Sale

Penthouse Condominium

Glyfada, Greece

Overlooking Aegean Sea, two bedrooms, 1½ baths, living dining room, large kitchen, full front veranda, with furniture if desired.
Write SEMBEKOS, 1101 Mass. Avenue, N.W., Washington, D.C. 20005 or Call (202) 783-1009 for details and price

HOUSE FOR RENT in Athens: modestly furnished, available late June, July, August. Write Coor, Box 321 FPO, N.Y., NY 09525

FOR SALE ATHENS-APARTMENT

Furn. apt. 70.50m2, aircond. 3 balc. w. awnings, BR, LR, DR, bath, kitchen. Marble floors, w/w. cap. hall and LR, carpets DR, BR., Avail. May, 1975. $25,000.

Call 735-0025 after 5 p.m.

FOR RENT
Jamaica Plain

5 Rooms, gas heat, second floor apartment will be ready between Feb. 15 March 1
881-1387

WESTWOOD

Lovely Cape

featuring fireplaced living room, large country kitchen, dining area, four bedrooms, finished, pannelled, fireplaced basement, breezeway, garage, one acre lot $48,900
Call Rose Marie Gately
325-3235

MILTON
Executive Type

Custom-Built
Garrison Colonial

8 rooms, choice Columbine location, family room, mint

EMPLOYMENT

NEEDED
REAL ESTATE BROKERS

Established Real Estate Office has openings for

licensed Real Estate Brokers.

Call
James J. Bremis, Inc.

623-2500

BUSINESS IS GOOD

We need more men and women to represent
ITT PALM COASTAL
License Required or Will Train
For appointment call
891-9753

Arlington Lady looking for girl or woman

for various housekeeping duties on Saturdays.

Interested parties should write to:

Box 188
Hellenic Chronicle
324 Newbury St.,
Boston, Mass. 02115

due to illness, phone calls cannot be accepted.

HAIRDRESSER

wanted by new, prestigeous salon. Following preferred. Excellent working conditions.

Spiro Coiffeurs

901 Walnut & Beacon St.
Newton, Mass.
527-8291 527-9153

Greek Speaking HOUSEKEEPER

for Light
Housekeeping

in home with two children

Call 567-7628

SUBSCRIBE TODAY!

Read The Chronicle
EVERY WEEK!
262-4500

DENTAL ASSISTANT

Orthodontics
Centre Street, West Roxbury
696-3538

(OPPORTUNITIES)

ITALIAN AMERICAN RESTAURANT FOR SALE

FOR Information
Call
648-5905
Sunday and Monday anytime or remainder of

(AUTOS)

FOR SALE

1971
PORSCHE 914
White,
good condition
$2,900

Springboard #2
Continued

The
reat Greek
elebration

shish kabob is tender and spicy. The wine is flowing freely. r Eastern music grows wilder as the belly dancer starts ol towards your table. You find yourself joining an romptu dance line. A great Greek meal has turned into a at Greek celebration. It's all at the Averof, where you'll find ic Greek and Near Eastern food served in a relaxed, atmosphere. Feel free to linger as long as you like over lass of Retsina or a selection from the Averof's wide variety delicacies. And at prices that are easy on anyone's budget.

AVEROF

1972 Massachusetts Avenue
Porter Square in Cambridge
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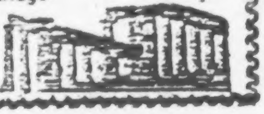

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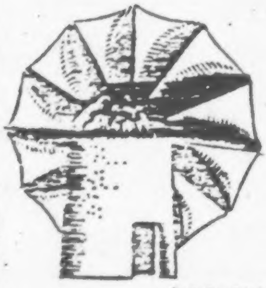

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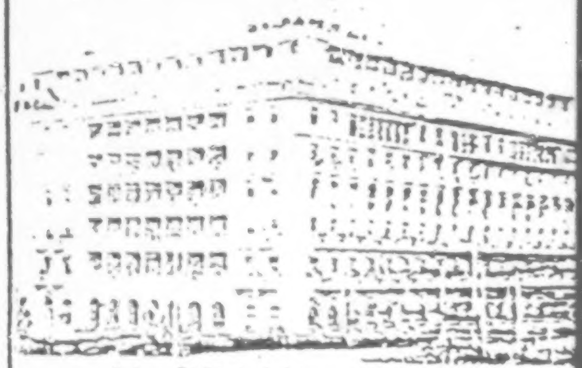

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UNIT 14 - TM

GOAL:

To examine Greek-American attitudes toward and participation in the United States political process.

OBJECTIVES:

1. Students will listen to interviews dealing with political attitudes and behaviors of Greeks and will identify Greek interest and extent of participation in politics, as well as their political trust and political efficacy.
2. Students will form hypotheses explaining the existence of a "clientelistic political system" in a country.
3. Students will be able to describe attitudes and participation of Greek immigrants in United States politics.
4. Students will form hypotheses explaining the effect that the background of immigrants has on their present political behavior.
5. Students will discuss their own attitudes and behaviors concerning politics.
6. Students will form hypotheses on the importance of being a participant in politics.

HYPOTHESES:

1. If people feel that the political leaders do not represent them, then they may form a personal relationship with a political figure of the client-patron type, in order to promote their own interests.
2. If the political system of the country to which people emigrate is different from that of their native country, then they may not participate in the new system.
3. If people participate actively in the political process, then they will feel that they have more control over decisions affecting their lives.

BACKGROUND INFORMATION:

The Greek political system is different from that of the United States. Impersonal relationships between citizens and political leaders, and impartial application of the law to all are emphasized in the United States. It is different in Greece. Justice is not seen by the Greeks as being independent from the individuals involved and the particular situation. The relationships between citizens and individuals holding political offices are personal, and are "clientelistic" in nature. According to Legg, clientelism involves "personalized, affective and reciprocal relationships between actors, or sets of actors commanding unequal resources and involving mutual beneficial transactions that have political ramifications beyond the immediate sphere of dyadic relationships."[1] By virtue of his position, the politician has access to economic and social resources which are inaccessible to his constituents. He may, for example, have the final word on how government money should be distributed in his district. Also, he knows many influential persons in the political and economic sphere that his constituents do not. His relationship to the latter is of a personal nature, and benefits both parties. The politician does personal favors for his constituents and, in return, they vote for him or offer personal services.

The development of such relationships is closely related to how Greeks view themselves and the world. Greeks define themselves in terms of the group into which they were born -- the family, the village, the clan.[2] Individuals act to serve their groups' needs. Moreover, Greek people are brought up with the belief that they cannot trust anyone and that taking advantage of others and being taken advantage of is to be expected.

Trust in politicians does not exist. There is no feeling that political leaders work for the welfare of the people. Therefore, individuals make arrangements with a decision-maker in order to promote their interests. The politician helps them get what they want, and they help him stay in office by voting for him.

Some of the attitudes examined in this lesson relate to political efficacy and political trust.

Political efficacy is a person's ability to understand the functioning of the government and to feel that it can be changed; the efficacious person feels that he or other citizens have the power to influence political decisions.[3] Political trust refers to the feeling of confidence (or lack of it) that one develops toward the government and its officials.

In this lesson, students will examine the attitudes Greeks have toward their government and the elected officials, and their participation in Greek politics. They will also examine how Greek immigrants feel about the political process of their adopted country, and try to determine how their political background in Greece influences their present behavior.

SOURCES:

1. Legg, Keith R., Politics in Modern Greece, Stanford University Press, Stanford University, 1969.

2. Pollis, Adamantia, "Political Implications of the Modern Greek Concept of Self," Sigen, R.S., editor, Learning About Politics: A Reader in Political Socialization, Random House, New York, 1970, p. 295.

3. Massialas, Byron G., editor, Political Youth, Traditional Schools, Prentice-Hall, Englewood Cliffs, New Jersey, 1972.

4. Legg, Keith R., "Political Change in a Clientelistic Policy: The Failure of Democracy in Greece," Journal of Political and Military Science, 1973, Vol. I (Fall) pp. 231, 246, 232.

MATERIALS AND EQUIPMENT:

1. Tape containing interview.
2. Cassette tape recorder.

PROCEDURES:

1. The part of each tape that pertains to Greek politics should be played for the students. A class discussion should then take place which can be based on the following questions:
   A. What is the topic of the interview?
   B. Is the person in the tape interested in politics? Does he participate in the political process? How?
   C. Is he politically active? Why or why not?
   D. What type of man is usually elected as president in this man's village?
   E. Does the man interviewed feel that the president of the village acts to promote the peoples' interests?
   F. Why do people vote for him?
   G. Do Greek villagers feel that they can change something they don't like in the way they are governed?
   H. How do they go about having their needs met? Whom did the man interviewed go to see to get his "good conduct" paper?
   I. What is the relationship of people to politicians?
   J. Why do politicians do favors for individuals? Do they get anything out of it?

2. The last part of the tapes should be played and should be followed by a class discussion, with the following questions serving as a basis:
   A. Do Greek immigrants feel that the American political process is similar to the Greek? Explain.
   B. How do they see themselves in relation to elected officials in the United States?

C. Do they seem to be interested and do they participate in Americn politics? Do you think their background has had an effect on their attitudes about and participation in the political process in the United States?

D. Do you, personally, participate in politics? How? Do you think your participation is important?

E. Do you think that your public officials are working for your interests?

F. What would you do if you did not like a particular political decision? Would you try to change it? How?

SCRIPT FOR INTERVIEW

Q: What is your name, please?
A: My name is . . .

Q: Where were you born?
A: I was born in a small village near Yannina in Epirus, which is in the Northwest of Greece.

Q: How old were you when you left Greece?
A: About 25.

Q: Do you remember anything from the political life in Greece?
A: Sure. You don't forget easily something you're involved in. We Greeks, you know, know about politics. Every day in the Kafeneio--that's coffee shop--that's all the men would discuss--politics. Sometimes they even had fights about politics.

Q: How was the village governed? How did the leader get elected?
A: The person who governed the village--the equivalent of an American mayor, was called president. He was elected by the people. He was the richest man in the village or one who knew most of the people and had a lot of influence.

Q: Why were such people elected?
A: People looked up to them. They could give the people of the village what other people could not. For example, the president of my village for many years was the man who owned the general store. Most people don't get paid regularly in the villages since agriculture is the main occupation. Which means they meet most of their needs through their own efforts on the farm. They produce most of their own food, but there are some things like soap that they cannot make themselves. So, they go to the store without money. The president doesn't ask for money and gives them credit. Since people owe him money, they want to be on good terms with him. So, when election time comes around, most of them vote for him.

Q: Why did you vote for a certain person?
A: The deputy of our district, someone like a congressman, is from our village. If we don't vote for him, who will? If he gets elected, he will help all of us from his village who voted for him.

Q: Did he ever help you in anything?
A: Yes, many times. I remember once I needed a certificate of good political conduct from the police. I had to apply and wait until the police investigated and that would take a few days. So I went to my congressman and told him about my problem. He immediately called the head officer of the

police department and told him to give me the paper right away as a favor to him. In an hour, I had the certificate.

Q: Why did he do this for you?
A: I guess in return he expected me and my family to vote for him.

Q: How do you feel about Greek politicians? Do you think they work for the people?
A: Greek politicians cannot be trusted. They don't care for the people. They all work for their own interests. It doesn't make much difference what party is in power; our lives don't change much. In order for people to get anything, to get anywhere, they have to have a friend in politics who can bend the rules a little. If one expects to get things done through channels, he'll have to wait a long time.

Q: If you didn't like something about the way you were governed, did you feel you could do something to change it?
A: Not really. What can one man do? Nobody would listen to him. If many people got together and demonstrated long enough or something, maybe something will be done. But one person cannot do anything. If a law is against my interests, I don't try to change it, I try to go around it. I go see my representative and he usually finds a way to fix things.

UNITED STATES

Q: Why did you come to the United States?
A: Mainly for economic reasons. The money I was making in Greece was very little. I had an uncle here who had a restaurant. He was getting old and wanted somebody to help him. He wrote to me and asked me to come to America. So here I am.

Q: What happened when you got here?
A: I lived with my uncle's family for a while and worked in his restaurant. But things were not as good as I thought they would be. I had to work 12-15 hours a day for very little pay. I didn't pay rent, though, since I lived with them. I felt grateful to him at first. He gave me a job and a place to live, even though the money was very little. Then, they found me a room and I moved out of their house. I had to pay rent and food, etc., now, but the pay was no higher. I could hardly make it. But I knew no English, I didn't know how to get around, I didn't know anybody else. But as time went on, I met other Greeks, my English became better, and I didn't need my uncle any more. So I left him to get a better paying job.

Q: In your early years in the U.S., were you still interested in Greece and the politics there?

A: That's all I was interested in. I came to this country with the intention of making some money and going back to Greece. I did not care much about what was happening here because I would leave anyway. So I would get the Greek newspapers every day and read what was going on in my country--Greece. We would get together with friends and often discuss Greece's political situation.

Q: Did you ever become involved in American politics?
A: I wouldn't say involved. I became an American citizen when I came back from Greece. I went to live there but it wasn't the same anymore. Either I or it had changed. So I came back and decided to become a citizen and read the newspapers, but I really don't participate that much. There's no point. You cannot do anything. I am involved a little in campaigns of Greek-American candidates, but not more than that. I have more important things to do than to involve myself in politics.

Q: How do you relate to politicians here? Is this the same kind of relationship you remember having in Greece? If they are not the same, how are they different?
A: I don't have much to do with politicians here. It's not the same as in Greece. You can't go to him and ask him to do favors for you. He'll probably tell you, "Sorry, but I can't treat people differently. I wish I could do something for you, but I have to go according to the law." Something like that happened to a friend of mine.

Q: Do you think the government in this country works for you?
A: Politicians are politicians everywhere. They look out for their own interests. But American politicians do some things for the people, too.

Q: If a Greek American was one of the candidates you could vote for, would you vote for him? Why?
A: Of course I would vote for him. He's one of us and he will promote our interests. Did you see how the Greek congressmen fought for the cut-off of military aid to Turkey? Sure I would vote for him.

GOAL:

To examine the role of an ethnic pressure group within the political system.

OBJECTIVES:

1. Students will examine different pressure groups and will be able to define "ethnic pressure group."
2. Students will form hypotheses about the reasons for the formation of pressure groups.
3. Students will state some of the objectives of pressure groups and the various means used to achieve them.
4. The students will analyze Greek-American ethnic organizations in terms of their characteristics as pressure groups.
5. Students will examine materials dealing with the political participation of Greek-American groups with regard to a crucial issue (i.e., the 1974 invasion of Cyprus by Turkey) and will compare such participation with that of other groups.
6. Students will examine the objectives of the Greek-American pressure groups and the means used in achieving them. They will also compare the objectives and means with those of other groups.
7. Students will examine the political accomplishments of the Greek-American groups.
8. Students will form hypotheses about the factors affecting the success of a group's efforts.

HYPOTHESES:

1. If people feel they are treated unfairly, then they will organize to form pressure groups.
2. If a pressure group is to be successful in its pursuits, its methods of operation will have to be consistent with its aims.
3. If a group is to be effective, factors such as the nature of its demands, financial resources, internal cohesion, and contacts with decision makers have to be taken into consideration.

BACKGROUND INFORMATION:

A pressure group is any group which attempts to influence governmental decisions without seeking to exercise the formal powers of the government. All pressure groups are not the same. In fact, they differ so much that there seems to be little in common among them except the concern to persuade others. There are, for example, literacy campaigns by associations for the reform of laws on sexual contact, bargaining over prices and subsidies by farmers' unions, rioting and seizure of buildings by militant students, peaceful demonstrations of consumers, and sit-ins by factory workers. There are, however, several ways of classifying pressure groups:

1. Interest Groups- These are organized to protect the interests of a recognizable section in a society. The membership of such a group is made up of people from a particular position within the economic or social structure, by virtue of which they are likely to be affected similarly by government decisions. Professional organizations such as the American Medical Association, trade unions, taxpayers, and students can be classified as interest groups.

2. Attitude or Cause Groups- These groups exist to promote a particular idea or cause. Their members come from all walks of life because of a concensus of opinion on a specific issue. Some examples of cause groups are: The Black Panthers, the women's liberation groups, and those protesting the Vietnam war.

The two types of groups above overlap to an extent, but can usually be recognized as one or the other. A basic difference between them is that interest groups are permanent and act as spokesmen of a particular section throughout that section's existence, while attitude groups exist only as long as their cause is unattained.

3. Interest and Cause Groups- This is an interest group (as defined in #1) attempting to promote a specific cause. The Civil Rights Movement in the U.S., and the Greek-Americans working for the Cyprus issue, are examples of ethnic (interest) groups promoting a particular cause.

There is a close relationship between the aims of a group and the methods and strategies adopted. For example, boycotting may be an effective method for a group that wants the prices of a certain product lowered; but, for a group which aims at changing the social order such as the S.D.S. (Students for a Democratic Society), and S.L.A. (Symbionese Liberation Army), boycotting will be of little use. Other strategies would be more effective in achieving the desired results.

The impact of a pressure group depends on many factors: the nature of the demands, the contacts with decision makers and political parties, its financial resources, the extent of its internal cohesion, the responsiveness to the spirit of the community, and the prevailing public opinion.

For further information on pressure groups, the teacher should refer to:

1. Castles, Francis G., Pressure Groups and Political Culture, Routledge and Kegan Paul, Ltd., London, 1967.
2. Moodie, G. C. and Studdert-Kennedy, G., Opinions, Publics and Pressure Groups, An Essay on Vox Populi and Kepres.
3. Vijay, K.I., "Some Reflections on the Study of Pressure Groups in Great Britain," Soc. Analysis (Sheffield), I, June 3, 1971, pp. 135-152.

In this lesson, the students will examine certain pressure groups in action. They will learn what pressure groups are. Also, they will learn that there are different kinds of groups, each with different aims and different methods for achieving them. The Greek-American group will be used as a case study so that students may discover how an ethnic pressure group operates within a political system.

MATERIALS AND EQUIPMENT:

1. Slides of "pressure groups."
2. Class copies of Springboard #2 (A and B, "Mobilization of Greek-American Groups").
3. Class copies of Springboard #3 (A, B, and C, "Aims and Methods").
4. Class copies of Springboard #4 (Accomplishments).

PROCEDURES:

1. The lesson opens with selected slides (Springboard #1, "Pressure Groups") which are presented to the students. They are asked to describe each while it is shown. The teacher should try to get students to compare the different slides so that the slides are showing groups which try to influence others. The students should also understand that one type of pressure group is an ethnic group. The following questions may be asked by the teacher to achieve these ends.:

    A. What are the slides about? What is the main idea in them?

    B. Are all the groups the same? How are they similar and how are they different?

    C. Why do you think groups such as these are formed?

2. The teacher should explain to the students that in this lesson, a particular ethnic pressure group (Greek-Americans) will be used as a case study so that they will gain an understanding of the role of pressure groups in the political system. All parts of Springboard #2, "Mobilization of Greek-American Groups" should be given to the class. About ten minutes should be

allowed for students to read them. Following this, they should compare and contrast parts 2-A and 2-C.

3. Springboard #3 (Parts A, B, and C) should be distributed to the class, allowing enough time for students to read them.

4. Springboard #4 ("Accomplishment") should be distributed to the students, allowing enough time for students to read it. Then, a class discussion should take place.

5. In order to bring everything together, a class discussion can take place which may be based on the following general questions:

   A. Why are pressure groups formed?

   B. Do you think there is a relationship between the goals set by a pressure group and the methods used to reach them? Elaborate.

   C. What are some of the factors that determine the effectiveness of a pressure group.

UNIT 15 - SM
Springboard #2-A

Read the next three articles and then answer the questions which follow.

A very important feature of the New York City Greek-American community is that its organizations and associations have failed to change to meet the demands of the modern urban world. Most of them exist to serve the internal social and spiritual needs of the Greek community. A result is that the Greek community lacks those associations and organizations which would undertake championing the needs of the needy Greek in our midst . . .

It is, ironically, the strengths of the Greeks that have created the greatest obstacles to the development of organizations. The strength of the Greeks lies in their stable families and self-reliant attitudes. Although admirable and of continued value to the Greeks, these attitudes fail to meet the Greek community's needs in a world where individual and family dependence on the state is so great. A consequence of this is that the Greek community has not developed the necessary organizations, nor learned the skills required, to negotiate with the state and community to obtain the facilities and services to meet its needs . . .

The Greeks of New York City and throughout the rest of America have never organized themselves into a political body or organization. The church has been the major organizing structure in the Greek community; however, its political influence and involvement is limited.

SOURCE:

Hellenic American Neighborhood Action Committee, The Needs of the Growing Greek-American Community in the City of New York, New York, 1973.

The Island of Cyprus is situated in the Eastern basin of the Mediterranean Sea, in the crossroad between the East and the West. The population of this strategic island consists of 80 percent Greeks, 18 percent Turks, and two percent others, mostly Armenians.

As far back as 1500 B.C., Cyprus held a prominent position in the Greek world. But because of its strategic position and fertile land, it was conquered by many nations: Assyria, Egypt, Persia, Athens, and Macedonia (under the leadership of Alexander the Great). Cyprus was part of the Byzantine Empire until 1571, when Turks took over the island. The Turkish occupation continued until 1878 when Cyprus was sold to England and became a British colony.

After a hard struggle for independence was waged by Greek-Cypriots, the Republic of Cyprus was established in 1960. England, Greece and Turkey signed the "Treaty of Guarantee," guaranteeing the independence, security, and territorial integrity of the island. Since then, there has been constant friction between Greece and Turkey over Cyprus, resulting in a Turkish invasion of the island nation during the summer of 1974.

On July 15, 1974, part of the Cypriot army, led by Greek officers, overthrew Archbishop Makarios, the legitimate, elected president of the Republic. Turkey, vowing to restore Makarios to power, and to protect the Turkish minority, invaded Cyprus on July 20. Heavy fighting took place for several days and on July 25, peace negotiations began in Geneva. On July 30, a declaration was signed calling for a cease-fire. A second phase of talks took place, but they failed and the Turks initiated a new offensive, seizing 40 percent of Cyprus.

Naturally, there was much destruction. Soldiers and civilians were killed, homes were burned, stores were looted, etc. Most importantly, thousands of people--one-third of the Greek-Cypriot population--were forced to leave their homes. These refugees live now in non-Turkish occupied parts of Cyprus, mostly in tents.

The Greek-Americans felt that the U.S. Government kept a pro-Turkish line. The arms used by Turkey to take over Cyprus were American. Since it is illegal for a country to use U.S. Government arms for offensive purposes, it was demanded that the U.S. Government stop sending military aid to Turkey. Under these circumstances, the Greek-Americans united and fought for justice for Cyprus.

SOURCES:

1 . Magazines (AHEPAN, Greece, Tahydromos, et. al.)

2 Newspapers (Washington Post, New York Times, Hellenic Chronicle, et.al.) of the period of July to December, 1974.

Nothing in recent history has organized Americans of Greek descent as has the plight of Cyprus and its Greek brothers.

Almost as if there never was any difference between them, divergent views have vanished among Greeks. Now it is Cyprus and Cyprus alone that counts.

From every corner of the land have come letters, messages, expressions of concern, evidence of actions, demonstrations and rallies, all with one aim: To make Americans aware that Cyprus has been dealt a low blow by the West, mostly by America.

Cyprus has been a non-aligned nation. It might have been better for this country and its NATO allies if it was aligned with the West. But it would have been better for NATO if it were permitted to remain non-aligned rather than to be treated in such a roughshod manner as has come about through the invasion of the island by a NATO ally, Turkey; for now Cyprus has caused a rift in the solid southern flank of NATO, a rift which will take far more than the 25 years of NATO to heal.

It has not surprised us that Americans of Greek descent have rallied 100 percent behind the Cyprus cause. They feel that the basically Greek island has received a raw deal, and they are upset.

It makes little difference if the Greek is from Greece, from America, from Europe, from South America, from Asia or from Cyprus. A Greek beset upon by a Turk will find support among all Greeks.

SOURCE:

The Hellenic Chronicle, September 12, 1974.

QUESTIONS:

1. Do all the parts present the same picture of Greek-Americans?

2. Springboard #2-A suggests that, in the past, the Greek-Americans have not organized to have their needs met. How would you explain that?

3. What does Springboard #2-C suggest? Can you explain the change in political participation of the Greek-Americans?

4. Do you know of other ethnic pressure groups that have organized for political purposes? Name some. Were thay always active or did they organize in response to a certain situation?

Look at the next four articles and then answer the accompanying questions.

GREEK AMERICANS DEMAND WITHDRAWAL OF TURKISH INVADERS FROM CYPRUS

Three million Americans of Hellenic descent, through their organizations, are united in their support of the Security Council's resolution of July 20, 1974, calling for a cease fire on the Island of Cyprus and urging that the independence of Cyprus be respected.

In so doing, we condemn the invasion of Cyprus by Turkish forces and demand the immediate removal of these forces in order that the territorial integrity and independence of Cyprus be restored.

We condemn also the atrocities committed in Cyprus by Turkish forces, including such acts of barbarism and the systematic napalm bombing by the Turkish Air Force of hospitals and civilian centers, resulting in the death of innocent persons.

We declare our moral support for the people of Cyprus in the face of Turkish intentions to force the partition of the island in contravention of the charter of the United Nations and the declaration of human rights.

We recognize and commend the efforts of the President of the United States and the Secretary of State which brought about a cease fire in Cyprus.

We condemn the mobilization of forces of the Soviet Union in support of the Turkish position which has exasperated the situation and endangered world peace.

UNIT 15 - SM
Springboard #3-A
Continued

We urge that the United States take appropriate action through active participation in the Geneva Conference to influence a peaceful solution of the Cyprus question to the end that the rights of the people of Cyprus will be preserved and the territorial integrity and independence of Cyprus be restored.

UNITED HELLENIC AMERICAN ORGANIZATION

SOURCE:

Hellenic Chronicle, July 25, 1974.

UNIT 15 - SM
Springboard #3-B

PRESIDENT GERALD R. FORD

THE WHITE HOUSE
WASHINGTON, D.C.

Dear Mr. President:

As an American of Greek descent, gravely concerned with the recent tragic developments in Cyprus, which resulted in the weakening of NATO, the withdrawal of the Greek forces from the Alliance, the threat of war between Greece and Turkey and in seriously undermining the traditional friendship between U.S.A. and Greece, I vehemently condemn the illegal and unjustified Turkish invasion of Cyprus, as well as the continuing aggression there.

I urge our Government to abandon its present obviously pro-Turkish policy and work immediately for a solution of the crisis based on the implementation of the resolution 353 (July 20th) of the U.N. Security Council. This resolution, supported by our country and 13 other nations, calls for a cease-fire, the immediate withdrawal of all foreign military forces, respect of the independence and territorial integrity of Cyprus, restoration of the constitutional structure of the Republic and negotiations.

Hoping that you will intensify your personal efforts towards this end, we wish you every success in this endeavor so that peace and normality return to the embattled Island.

Respectfully yours,

NAME:____

ADDRESS:______________________________________

CITY:______________________STATE:_______________

SOURCE:

The National Herald

HELLENIC CHRONICLE

August 8, 1974

GREEK CONGRESS OFFICIALS MEET WITH STATE DEPARTMENT

WASHINGTON - Officials of the newly-formed Congress of American Hellenic Organizations met Wednesday with U.S. Undersecretary of State for Political Affairs, Joseph J. Sisco, at the state department for a private briefing and exchange of views on the explosive Cyprus crisis.

Meeting with Sisco were William P. Tsaffaras, supreme president of A.H.E.P.A. and Coordinator of the Congress; Danny Boy Terzakis, Chairman of the Congress of American Organizations; Prof. D.G. Kousoulas, national advisor for political affairs to the Congress and George J. Leber, A.H.E.P.A. executive secretary.

Undersecretary Sisco spoke of the efforts already made by the U.S. to promote a cease-fire and to avert a war between Greece and Turkey. He expressed the hope that Turkey will abide with the Geneva agreement. Sisco indicated that he fully understands the importance of strengthening the position of Premier Karamanlis of Greece.

The participants expressed the deep feelings of all Americans of Greek descent and urged the Undersecretary to take more positive steps to put an end to the continuing violations of the cease-fire by the Turkish troops. They also discussed the wider implications of the conflict especially with regard to the domestic, political situation in Greece and the position of

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Karamanlis, and urged Mr. Sisco to express in some public form official dissatisfaction with continuing aggressive provocations of the Turkish forces on Cyprus. The continuing American silence, they added, further alienates the Greek people everywhere.

SOURCE:

Hellenic Chronicle, August 8, 1974.

QUESTIONS:

1. What were the materials you just examined? Identify them.
2. Do they have anything in common? Explain.
3. What are some of the aims of the Greek-Americans? What arguments do they present to support their position?
4. What are the methods they use to meet their aims?
5. How do other groups go about getting the results they want? Give some examples.

UNIT 15 - SM
Springboard #4-A

The following articles describe steps which Greek-Americans took to accomplish a common goal:

When Congress compelled the administration to accept tough conditions on military aid to Turkey, despite two presidential vetoes, many said it marked a turning point in the passive role Congress has played in foreign policy since before World War II.

In a quieter way, it also marked the successful mobilization of a segment of ethnic America that had been politically passive before this point--the same three million members of the Greek-American community.

By pouring thousands of telegrams, phone calls and letters into Capitol Hill every time the Turkish arms aid questions came up, the Greek-American community is credited with stiffening Congressional resolve against a cave-in to President Ford and Secretary of State Henry A. Kissinger, despite the two Presidential vetoes.

"In my 16 years in the House I have never before seen the Greek-American community display such an interest in an issue. There was an interest in Agnew's candidacy, but it was narrower. This issue really awakened them to the impact they can have, and their efforts proved very effective," said Rep. John Brademas (D-Ind.), a Greek-American and a leader in the House fight to calmp stiff curbs on military help for Turkey.

John G. Plumides, one of the leaders of the Order of A.H.E.P.A. (American Hellenic Educational Progressive Association), who organized the mobilization, said, "It was a first for us. We've never been demanding citizens. We've always been a politically passive people who never requested much from anybody. But our people rallied to this cause like the Jews to Israel."

In fact, the victory of the Greek-American is being compared to the victory American Jews won through their congressional supporters when they forced a delay of the administration-backed trade reform bill until the Soviet Union promised to ease restrictions on emigration of Jews and others...

Unlike the Jewish community, which has been politically sensitized and mobilized on Israel's behalf for a long time, Greek-Americans had to organize themselves from scratch.

The backbone was the Order of A.H.E.P.A., organized in 1922 to make American citizens out of Greek immigrants, and now a non-prifit charitable, civic and educational organization with about 1,100 chapters.

At A.H.E.P.A.'s convention in Boston last August, "Justice for Cyprus Committee" was organized. The committee was chaired by Charlotte Plumides, a North Carolina lawyer and past supreme president of A.H.E.P.A.

Its general counsel was Eugene T. Rossides who, after a stint as assistant secretary of the treasury from 1969-1972, returned to the Washington law firm of Rogers and Wells, headed by former Secretary of State William P. Rogers.

Rossides, whose father was a Cypriot and mother was from Sparta, provided the group with legal advice and research, as well as contacts with the State Department and administration that resulted in three meetings with Kissinger.

Other Justice for Cyprus committess were organized in the A.H.E.P.A. chapters around the nation. Each time a congressional action on Turkish aid impended, A.H.E.P.A. Headquarters contacted members and the word was spread. The Greek-Americans wrote, called, telegraphed and occasionally personally visited their congressmen and senators.

Senator Barry M. Goldwater (R-Arizona) said an old Greek friend told him 5,000 Greek-Americans would vote against him in November if he did not help on the Turkish aid issue.

An aide to Rep. John B. Anderson (R-Illinois) said, "They were very well organized. Each time it came up, calls, letters and telegrams would just come pouring in."

Anderson, a member of the Republican leadership whose wife is a Greek-American, withstood the pressure, but at least 50 of the 187 House Republicans voted for the Turkey aid ban at one time or another.

One vote in the House was 307 to 97, a total that surprised even the A.H.E.P.A. organizers.

House Minority Leader John J. Rhodes (R-Arizona) attributed the final victory to a "demonstration of the power of the Greek community."

Brademas also stated: "If we members had not been able to put together a compelling case, in terms of law, policy and morality, we would not have been effective. But on the other hand, without the kind of support we got from the Greek community, our case might not have been sufficient to win the day."

The Greeks are not resting on these laurels. Plumides and six others presented Kissinger with an eight-point program calling for withdrawal of Turkish troops and an immediate return home for the 2,000,000 Cypriot refugees.

SOURCE:

The Washington Post, Friday, October 25, 1974.

BE SURE TO SAY "THANK YOU" . . . . .We ask that your A.H.E.P.A. Family Chapter and membership immediately send LETTERS OF APPRECIATION to those U.S. Senators and Representatives who have SUPPORTED our position of cutting off U.S. military aid to Turkey. During the coming months, we will need their further support in the new Foreign Aid Bill, the removal of Turkish troops from Cyprus, the return of refugees to their homes, and for massive humanitarian aid to the Cyprus refugees as well as war reparations from Turkey to Cyprus.

SOURCE:

Publication by American Hellenic Educational Association.

QUESTIONS:

1. Were all of the objectives of Greek-Americans achieved as of October 25, 1974?
2. What are some of the reasons that affected the outcomes of the group's actions?
3. Have you participated in or are you aware of groups using similar methods to achieve their goals? Describe.
4. If you were in a position to decide on what action to take, what would you have done? Would you have worked within the system? If so, what would you have done if that had not produced any concrete results?

GOAL:

To examine some aspects of the political lives of leaders belonging to ethnic groups.

OBJECTIVES:

1. Students will be able to list ways in which political leaders solicit support from the electorate.
2. Through use of case studies, students will be able to list specific qualities which help individuals gain political positions.
3. Through use of a case study, students will examine the biographical background of a political leader.
4. Students will be able to list positive and/or negative effects of a political leader's ethnic background on an election.
5. Students will examine and describe the effects of personality and socio-economic background in political leaders' careers.

HYPOTHESES:

1. If political leaders are members of certain ethnic groups, then they may use that membership to promote their political goals.
2. If political leaders are members of certain ethnic groups, then they are likely to support that group through the use of their political positions.
3. If political leaders have "charismatic" personalities and relatively high socio-economic standings, then their chances of being elected are greater than those who lack these characteristics.

BACKGROUND INFORMATION:

In addition to formal local, state, or national rules for recruitment of political leaders, such as age, residency, and citizenship (for example, persons not born in the United States cannot become President), there are other factors which influence the political careers of persons. Such factors include personality, the area they are running in, sex, race, ethnic background, socio-economic status, and religion and morality.

Today, we will examine the effect the above factors may have on the political careers of different people. Particular emphasis will be placed on ethnicity and the contributions of ethnic groups in the area of politics.

SOURCE:

Mehlinger, H.P., and Patrick, J.J., American Political Behavior, Ginn and Company, Lexington, Massachusetts, 1972.

MATERIALS AND EQUIPMENT:

1. Class copies of Springboard #1.
2. Class copies of Springboard #2.
3. Class copied of Springboard #3A and 3B.
4. Class copies of Springboard #4.
5. Class copies of Springboard #5.

PROCEDURES:

1. Divide the class into three groups and distribute Springboard #1 to each student. Assign each group one of the candidates listed. The group is then to develop a promotional campaign which will support that candidate. Allow each group to present their program to the rest of the class (each group may select a chairperson to do this). Next, the class should have a debate about the three candidates, using the questions given with the springboard. The teacher should list on the board characteristics given by students which affect a candidate's chances for election. Students should gain a knowledge of socio-economic standards and how they affect the outcome of elections.

2. Distribute Springboard #2 in the next session. Give students time to read the article and think about the questions. After this, discuss the questions orally. Students should gain an understanding of ethnic differences and how they affect elections.

3. Distribute Springboard #3 to the students. Allow time for students to examine the articles and think about the questions. Finally, discuss the questions orally. Students should learn the types of promotional activities which candidates carry on during an election.

4. Distribute Springboard #4 to the students. Allow time for students to think about the article and then discuss the question. Students should learn how political leaders may repay electorate support.

5. Finally, distribute Springboard #5. Allow students as much time as needed to complete the activity. Ask for volunteers to share their ideas with the class. Students should be able to pull everything together in the activity.

UNIT 16 - SM
Springboard #1

Below are descriptions of three fictional individuals running for city council. Read the descriptions and answer the questions which follow as if they were running in your own community.

Mr. Johnson is the principal of City High School and earns $15,000 a year. He received his degree from the state university ten years ago and has worked his way through the school system to his present position. Mr. Johnson is very outspoken and well liked by students and parents. He has initiated many community activities to support some of his school programs. He and his family live in a neat residential section of town where they own a nice home. He is a member of many social and civic organizations. His two children attend public schools.

Mr. Jones is the president of the Central National Bank. He graduated from Harvard University and earns over $100,000 at his present position. He is a serious minded businessman who has recently moved into a new home in the suburbs. The home has five bedrooms, four bathrooms, a large yard and a swimming pool. Mr. Jones is a member of several community organizations, of the Chamber of Commerce, and is President of the new exclusive Country Club Central. His three children attend private boarding schools.

Ms. James is a lawyer and a junior member of the law firm of Harris, Hutchins, and Henderson. She graduated from the state law school and earns $17,000 a year. She is the legal representative for the Community Action

Organization and has been fundamental in promoting community projects. Ms. James is a member of several civic organizations and devotes weekend time to the half-way house in our community. She is single and has one child who attends public school.

SOURCE:

1. Which candidate has the best chances of winning? Why?
2. Who would you vote for?
3. Which candidate is most qualified for the position? Why?
4. Name specific qualities that voters may consider when choosing a candidate.

UNIT 16 - SM
Springboard #2

The following is a fictional description of a possible election. Read the account of what happened and then complete the questions.

Plainfield is a rapidly growing city of over 180,000 people, the majority of whom make their livings working in factories. Over ten different nationalities of the world are represented in the population. The first groups to go to Plainfield seeking work in the newly built factories were immigrants from southern and eastern Europe: Poles, Czechs, Greeks, Hungarians, Italians, Ukranians, and Russians. Most of these immigrants arrived between 1910 and 1922.

During recent years, 1945 to the present, three new groups of people have gone to Plainfield seeking work in the factories: Blacks from the southern states, Puerto Ricans, and Mexicans. Mexican-Americans have been the largest of the groups, comprising almost sixty percent of the city's present population.

The relationship among the different ethnic groups of Plainfield have been reasonably friendly for the most part. Some incidents occurred between Blacks and other newcomers, but these did not disrupt the political and social stability of Plainfield. Unlike many racially mixed cities, no rioting occurred in Plainfield before 1969.

The city government has mainly been controlled by descendants of the Eastern European immigrants. The Black, Mexican and Puerto Rican people have not been as well represented in the government. Before 1969, no Black or Mexican had ever been elected mayor of Plainfield. In 1969, Jose Rodriguez set out to change this.

Early in 1969, Rodriguez announced that he would be a Democratic candidate for mayor. At that time, he was President of the City Council, 35 years old, and a prominent lawyer. His announcement shocked some people and inspired others. Many Mexicans were inspired to try to gain greater political power in a city where they had little influence, even though they were the majority of the population.

In the May primary for the party nomination, Rodriguez competed against other Democrats--the incumbent, Mayor George Jones and businessman Harry Green. John Jacobs, a white businessman dealing in furniture, a member of an old Plainfield family and a civic leader, was the only Republican candidate. Rodriguez and Jones both had support from Mexican and white Democrats. However, Rodriguez had more Mexican support. Green appealed only to white voters. The results of the primary gave Rodriguez the Democratic nomination and Jacobs the Republican nomination.

As the campaign between Rodriguez and Jacobs progressed, it became apparent that many white Democrats were supporting the Republican Jacobs. Of course, Rodriguez was a Mexican and his record showed that he was a supporter of civil rights and civil liberties for people of all ethnic and racial groups. To his supporters, Rodriguez's attempts to protect the rights of free speech and equality of opportunity for minority groups made him appear as a champion of democracy. However, to others, his efforts along this line were marks against him. To these people, Rodriguez was a dangerous political radical.

Rodriguez publically denounced violence and civil disorder. Several important national Democratic Party leaders defended Rodriguez on this position. They vouched for his patriotic and political ability. Throughout the election, this and other problems pointed a finger at Rodriguez because he was a Mexican. It was a close battle between Rodriguez and Jacobs. The final tally on November 7th was Rodriguez 32,619 and Jacobs 29,098.

QUESTIONS:

1. What are the main points of this article?
2. How did Rodriguez's ethnic background help him or prevent him from achieving his political goals?
3. Why do you think some Democratic voters supported the Republican candidate?
4. Was Rodriguez closely associated with his ethnic group or did he disassociate himself from it? Do you think he was right in doing this? Why?
5. How does this election compare to some with which you are familiar?
6. If you had a choice to vote for one of two persons and one of them had an ethnic background (Puerto Rican, Greek, Irish, Italian, etc.), who would you vote for? Give reasons for your decision.

The following is a factual description of a Greek-American congressman. By reading the names of organizations of which he is a member and the activities that he participates in, how do you suppose he uses these contacts during an election?

Representative George T. Panichas, a Democrat, is serving his third two-year term (as of 1975) in the Rhode Island House of Representatives from the 78th District in Pawtucket. He was first elected to the House on November 3, 1970, and became the only Greek-American state official in the history of Rhode Island.

Panichas is a member of the House Finance Committee and formerly served on the House Committee on Health, Education and Welfare. He is, and has been, a member of several special legislative commissions.

Panichas is a member of the American Legion, the Veterans of Foreign Wars, and the Order of A.H.E.P.A. He is a parishioner of the Assumption of the Virgin Mary Greek Orthodox Church in Pawtucket and served on the church's Board of Directors for fifteen years, as member, Vice-President, and President. He has, and continues to be, involved in many civic activities and Greek-American functions.

Panichas was instrumental in the preparation of legislation successfully sponsored by U.S. Senator Clairborne deB. Pell of Rhode Island concerning immigration during the term of the late President John F. Kennedy. He has also been active in the preparation and adoption of other legislation involving Greeks in the New England area.

H.C.

IN DEEP DISCUSSION WITH GUESTS at the outing sponsored by the St. Anargyroi Church in Marlboro, in photo above is Michael Dukakis in left foreground as members of that community listen in earnest. In bottom photo, Michael Dukakis, Democratic candidate for Governor of Mass. talks with Demos Genakountzos, center and Nicholas Geannakos right of Ipswich at the Lobster Festival held in July by the Greek Church of Ipswich.

H.C. 8-15-74

WELCOME TO BOSTON AHEPANS--

I look forward to meeting you at the Convention.

MIKE DUKAKIS

Democratic Candidate for Governor

Springboard #3B

SOURCE: Hellenic Chronicle, August 5, 1974 and August 8, 1974.

QUESTIONS

1. What does Springboard #3A suggest to you?
2. What does Springboard #3B suggest to you?
3. What ideas do these two materials have in common?
4. What are some ways in which candidates in these articles try to get votes?
5. From your own experience, what are some things candidates do to get votes?
6. How do you think membership in different ethnic organizations might help or hinder a candidate's chances for election?

The following is an example of a resolution presented by Congressmen in the House of Representatives. Why do you think the resolution was introduced?

RESOLUTION

Expressing the sense of the House regarding the halt of United States economic and military assistance to Turkey until all Turkish Armed Forces have been withdrawn from Cyprus.

By Mr. Brademas, Mr. Kyros, Mr. Yatron, Mr. Sarbanes, and Mr. Bafalis. (All of these are Congressmen of Greek descent).

H. RES. 1319

IN THE HOUSE OF REPRESENTATIVES

August 14, 1974

Mr. Brademas (for himself, Mr. Kyros, Mr. Yatron, Mr. Sarbanes, and Mr. Bafalis) submitted the following resolution; which was referred to the Committee on Foreign Affairs.

Resolved. That it is the sense of the House of Representatives that:

(1) all military, economic, or other assistance, all sales of defense articles and services (whether for cash or by credit, guarantee, or any other means), all sales of agricultural commodities (whether for cash, credit, or by other means), and all licenses with respect to the transportation of arms, ammunitions and implements of war (including technical data relating thereto) to the Government of Turkey should be suspended on the date of adoption of this resolution: and

(2) the provisions of this resolution should cease to apply when the President reports to Congress that the Government of Turkey has withdrawn all of its armed forces from Cyprus.

QUESTIONS:

1. What are these items about?
2. What is the purpose of these resolutions?
3. Why do you think Congressmen support legislation of this type?
4. What do you think would be the reaction of a Congressman's ethnic electorate if he didn't support these resolutions?
5. Do you think political leaders should participate in the activities and promote the aims of the ethnic group to which they belong? Defend your answer.
6. If you were a political leader, would you help a particular group? Be specific and describe circumstances under which you would support a special interest group.

UNIT 16 - SM
Springboard #5

Based on what you have learned about political elections, keeping in mind ethnic background, socio-economic background, personality and education, describe below a speech which you would give if you were running for class president. As you write, think about:

1. Do you need to consider the elements discussed in this unit? Why or why not?
2. If you don't consider these, what other factors are appropriate for your speech?
3. Who might vote for you?
4. What are their characteristics?
5. What can you do to appeal to the voters' interests?

Share your speech with the class and see what their reactions will be.